

The

AMERICAN CATHOLIC Historical Researches.

VOLUME XIX., 1902.

The first law of history is not to dare to tell a lie: the second, not to fear to tell the truth; besides let the Historian be beyond all suspicion of favoring or hating any one whomsoever.—Leo XIII.

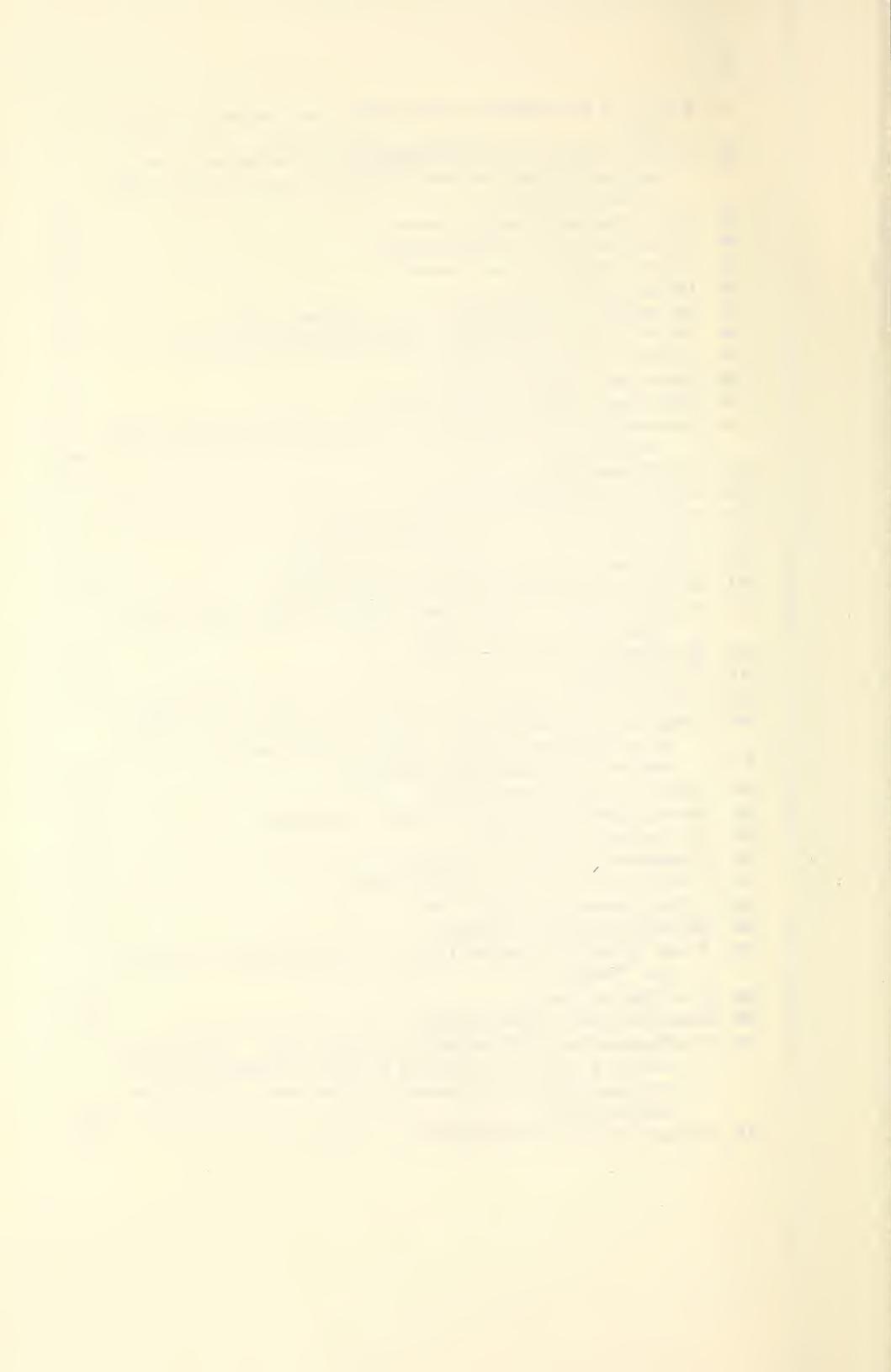
Which if I have done well and as becometh the history, is what I have desired; but if not so perfectly, then it must be pardoned me.—Machabees XV, 39.

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QUARTERLY.

ONE DOLLAR A YEAR.

Entered as Second Class Publication at Parkesburg, Pa.

This issue of THE RESEARCHES begins the Nineteenth Volume.

That's a long while for a publication not appealing to popular tastes, passions or whims to live. THE RESEARCHES must have had merit to hold so many patrons to enable it to continue the special work it undertook in 1884.

Its purpose has been and will be Historical. It will seldom present written up History save when the result of special investigation and study.

THE RESEARCHES aims to present documentary History so that original sources of information may be available to all writers who may make their own studies and present results.

No endeavor will be made to bolster up fairy tales as History or to indulge in claim all assertions.

There is a dearth of Catholic historical writers mainly because the facts upon which to base the written history or even romance are unknown.

THE RESEARCHES gathers up the records and by presenting preserves them as a source from which material may be had for more popular works by which the truths of our History may become known to the great body of our people rather than the wholly untrue recitals that pass current among us.

To all who have seen the merit of our work or been helpful towards support for the good it might possibly do we are profoundly grateful.

We would wish that an enlarged accession might

come to our list of Patrons so that the abundance of material available might the more quickly be published in a monthly rather than a quarterly Magazine. But how rich are the treasures of historical lore which the past eighteen volumes contain.

That God may bless my endeavors and good St. Anthony have "treasures brought to light." I humbly pray.

MARTIN I. J. GRIFFIN

First Mass in America.

TO THE EDITOR OF THE CATHOLIC REVIEW, APRIL 30, 1887.

Some of the daily papers, speaking of the recent destruction of the Cathedral of St. Augustine, which we all regret, indulge in a stream of twaddle exceeding even the usual ignorance of American History. One paper heads an article "First Mass in America," and pretends that the first Mass in America was chanted by monks at St. Augustine, on the site of the Cathedral, in 1665. Just think of it! Columbus discovered America in 1492; St. Domingo was made a bishop's see in 1513; Puebla in 1519; Mexico in 1530, and yet these dunderheads would tell a credulous public that Mass was never said in America till 1565! It was not even the first Mass said in the territory of the United States. Mass was said at Pensacola and many points from the Savannah to Mobile long before. Mass was said on James River in 1526. The first Mass at St. Augustine was not celebrated on the site of the Cathedral. The real spot is laid down on Spanish maps. It was at the spot where the first chapel of Neustra Senora de la Leche was erected. The first Mass at St. Augustine was not offered by monks, but by a secular priest, Francisco Lypez de Mendoza Grajales, and the day was not the Feast of St. Augustine, but the Nativity of the Blessed Virgin. It is to be hoped that our Catholic papers will not herald these blunders.

J. G. SHEA.

Others assert that Mass was offered for the first time on the shores of America by Father Juan Perez, who accompanied Columbus on his second voyage to the New World.

Did the Franciscans or Jesuits Receive the First [Known] Pennsylvania Convert Into the Church.

To which Religious Order is due the celebration of the "public Mass" in Philadelphia, in 1707, and the reception of converts?

In "The American Catholic Quarterly Review," for July, 1883, Dr. John Gilmary Shea in an article on "Converts—Their Influence and Work in this Country," said: "The earliest evidence we have of the presence of priests in Philadelphia is connected with the conversion of Lionel Brittin, a prominent and well-to-do personage, and the public celebration of Mass at the time. This conquest preceded the entrance of the Jesuits into that province, and was probably due to the Franciscans, who had been sent to Maryland by the Propaganda some years before."

While Dr. Shea says it was Franciscans who "probably" celebrated the Mass and received the convert, THE RESEARCHES offers as a contribution to the elucidation of the intricacy of the question the opinion that the priests were Jesuits.

The Franciscans, though thoroughly established in Maryland by the Propaganda in 1675, had members in that province as early as 1672, as appears by "Letters of Missionaries" [Jesuits] in Maryland Historical Society Fund Collection, No. 7, page 98-99, where under date of 1673, a missionary writes: "Two Fathers of the Order of St. Francis, sent from England the year before, have entered into a portion of the labors and harvest between whom and us offices of kindness are mutually observed for the common prosperity of the Catholic cause."

Franciscan records show that a Rev. Basil Hobard or Hubbard, died in Maryland, July, 1698, that Rev. James Haddock died in Maryland on or before 1720, having been in the province from 1700, that Rev. Polycarp Wicksted was sent in 1674, and died in April, 1725.

By the "Roman Catalogue of the Society of Jesus," evidence is afforded that the Jesuits had in New York,

between the years 1683 and 1696, three Fathers. Rev. Thomas Harvey was in New York from 1683 to 1690. He was in Maryland in 1693 and again in New York in 1696. Rev. Henry Harrison and Rev. Chas. Gage were the other two Fathers, but the information concerning them is too scant to justify considering them as within the probabilities in the present inquiry. But here is acknowledged testimony that Rev. Thos. Harvey was in New York in 1690. In 1693 he is found in Maryland. In 1696 he is again in New York. Philadelphia, the most important settlement in all the country between New York and Maryland, would not have been avoided, especially as it was in 1690-3, the only place in the English Provinces where universal toleration was proclaimed as the principle of government. Passing from New York to Maryland 1690-3, and returning to New York in 1696, he certainly visited Philadelphia.

In New York, in 1696, where oppression of Catholics was enforced after the Revolution of 1688 and the ascent of William and Mary, had but nine Catholics, and Rev. Thomas Harvey is found there the same year, undoubtedly to assist these nine spiritually, surely he visited Philadelphia while on the journey from and to New York, stopping with John Tatham at Burlington, N. J.

[There is also confirmatory evidence of this view in "The Records of the English Province of the Society of Jesus," by Henry Foley, S. J.; Vol. III, page 394; in the "Annual Letters of the English Province Regarding the Mission in Maryland."]

So the great probability is that Rev. Thomas Harvey, S. J., was the Priest who visited Philadelphia and probably the Priest who received "Lionel Brittin and his son" into the Church; that he frequently visited Philadelphia until unable to do so, say, in 1719, when that duty was entrusted to Rev. Joseph Greaton, S. J., who continued to come on missionary visits for ten years and finally founded St. Joseph's Chapel.

Had the Franciscans, Rev. Polycarp Wicksted or Rev. Jas. Haddock, entered our city they would, reasonably, be

expected to have held on to it as their field. But to find a Jesuit passing from Maryland to New York from 1683 and returning, seems to show that the Sons of Ignatius "took possession of the country" and maintained their right to it by visitations from time to time, until they permanently "occupied the land," which they did just as soon as it was decided that Philadelphia was within the boundary of the grant to Penn and not within the lines of the grant to Lord Baltimore.

If a Franciscan was the celebrant of the Mass of 1707 it is probable that by either Father Haddock or Wicksted it was celebrated. If by a Jesuit, then to Father Harvey is it most probable the honor is due. All things considered, to the Jesuits the merit belongs.

GEORGETOWN COLLEGE, WASHINGTON, D. C.,
November 23, 1901.

DEAR MR. GRIFFIN.—It is difficult to obtain any detailed information concerning the work, or the place of abode of the Franciscan Missionaries in Maryland. I presume that they did not extend their work beyond the limits of Lord Baltimore's Province, as they were brought over under his auspices, and remained under his special protection. He furnished them with the means for their support. In your October number, one of them was mentioned as living at the house of the Governor, and another with the Chancellor: these were Fathers Massey and Carew. Their position was probably like that of a private Chaplain, and they depended upon some "Patron," apparently an official appointed by the Lord Proprietary. The people were not inclined to do anything by way of contributions to their support, and after the Protestant ascendancy in 1683, the Lord Baltimore would not be inclined to give them much encouragement. The Franciscan Records give little assistance in the matter. I was referred to a History of their Missions, for information in regard to the Franciscans in Maryland but it threw very little light upon this obscure point of our Catholic history.

If these notes can be of any service you are at liberty to use them.

- Franciscan Missionaries in Maryland.
- 1672. Fr. Massey.
- 1674. Fr. Polycarp Whicksted.
- 1675. Fr. Basil Hobart; he died in Maryland in 1698.
- 1675. Fr. Henry a S. Francisco.
- 1675. Fr. Edward Golding.
- 1677. Fr. Henry Carew, Sup. Miss. . . . Oliver's "Collectanea, p. 541.

Fr. James Haddock labored as early as 1700, and died before 1720. I have seen several books with his name inscribed, in the Library of Leonardtown, St. Mary's County, Maryland. He seems to have lived for a time at Newtown, in the same county.

Oliver, "Coll," p. 541, note, says: "Father Massey Massy was sent thither in 1672, and two years later FR. Polycarp Whicksted and Basil Hobart were given him as fellow-laborers in that vineyard. In 1675 another reinforcement was assigned in the persons of FR. Henry a S. Francisco and Edward Golding. We find that Fr. Henry Carew, who had been appointed Superior of the Maryland Mission, 6th May, 1677, died six years later, on the passage back to England. FR. Bruno Taylor and James Haddock, on 30th January, 1700, were ordered to Maryland 12th October, 1672, as we find in the "Register," p. 85.

Fr. Massey Massy, (a S. Barbara), a celebrated Missionary and truly apostolic man, was appointed Provincial vicar in 1691; at the Chapter in London, 1692, he was declared Provincial. Again, in 1699. He died in 1702." Oliver Coll. p. 568.

P. S.—I have some notes on Father Andrew White, which have never appeared in English—some observations upon your note concerning him in the last RESEARCHES; a note on "Brockholes"; and some brief observations upon other points. I shall send them if I can find the time.

Yours sincerely, E. I. DEVITT, S. J.

P. S.—I have noticed in several writings of Mr. Shea, that he was of the opinion that "The Franciscans were the first Catholic Priests in Pennsylvania." He gives no authority for the assertion so far as I can discover. I thought that he had reference to the northeast part of the Province—somewhere in the neighborhood of Fort Duquesne, or Venango, or Lake Erie. The Chaplain of the French forces was frequently a Recollect, and some of such Chaplains may have accompanied the early expeditions along the lakes and down the rivers to the present Pittsburg. No mention is ever made of the Franciscans in Philadelphia, and this silence would be strange if they had been there. Perhaps—it is an old story—a good subject for "Catholic Fiction,"—some one will assert that your "Father Smith" was a Franciscan.

Bishop Lynch's Death.

"Bishop Lynch is dead," said a friend to me on my way to his home in Charleston. Bishop Lynch is not dead but sleeping lies; he has yielded to his God the breath He gave him. Sleep on, dear Bishop, until God Shall bid you rise. I have watched with delight the beautiful morning star, and have seen it melt into the light of glorious day. I have seen Bishop Lynch in all his grandeur and magnificence, admired and loved him on earth. On this holy Sabbath day his spirit returned to his God, at 11 o'clock a. m., in Charleston. I thank God his life was spared to his country and church so long. The two grandest men in the great pulpit in all South Carolina, Bishops Wightman and Lynch, have winged their rapturous flight to heaven. What a glorious greeting they have had in the land of Beulah! They are now anointed with Gilead's balm. They are now wearing the heavenly diadem. "Gloria in excelsis" has pealed throughout all heaven. The great Deliver has honored His saints as they laid their tribute at His feet. Bishop Lynch was as pure a patriot as General Lee or Stonewall Jackson. A truer, nobler South Carolinian I never have known. Pure was his spirit as his soul was great.—Columbia Register, 26th Feb., 1882.

Catholics Alone Loyal.

Henry Austin Adams is a converted Episcopalian. I hope he knows the Faith better than he knows American History. If he has really found Religious Truth it cannot be necessary to turn on his late brethren and revile them as enemies of our Country while declaring Catholics alone to have been its only truly loyal supporters.

About five years ago he delivered a lecture at Worcester, Mass., on "The Debt America Owes to the Catholic Church." Scarcely a year has passed but the portion of this lecture then published has been brought out and run the rounds of our Catholic press. New headings are at times put on the recital and away it goes rousing the enthusiasm of readers who believe because a convert tells the story and it is given in a Catholic paper, perhaps a Bishop's organ, that it is heresy and a denial of the Faith not to believe all this convert declares. Sure he ought to know the Episcopalians, wasn't he one of them? Of course he can tell Catholics their History in this Country because they don't know it themselves. So any tale goes especially if the lecture is given under the direction of the parish Priest.

In the Republic of Boston which printed the synopsis of this lecture in Vol XIX, No. 8, under the heading "Catholics Alone Loyal" we read that Dr. Adams started off in this way: "I am here to attack somebody. I am to attack those milk-and water dude Catholics that this Country possesses in some places. I am here to prove by 400 years of history that our beloved republic owes a debt it cannot extinguish in eternity to the members of the holy Catholic and Apostolic Church.

Then he goes on to declare to young Catholics: The only Church that has never failed America is your own. "All others by the decrees of their synods at one time or another have not stood by the principles of this country."

Oh, What a lie!

Passing over a lot of trash and balderdash and getting down to that interesting period in the history of our

Country upon which Catholics delight to boast, though they know little of the American Revolution we have the Doctor rattling off this :

" When the revolution was started, what a great opportunity it was for the wires, and the Jesuits, who had only to say 'Knife it.' What a splendid chance for the Catholic Church to stop this young republic. Go back, Protestant and Catholic, to those days and you will find the Catholic will not have to blush. Fifty-two per cent. of the men enlisted in the American army of the Revolution were Irishmen. Father Carroll of Baltimore, later bishop, begged his people in the name of God.

TO TAKE UP ARMS

for the cause of freedom. He was a cousin of that Charles Carrol, the richest man in the colonies, who said he wished his estates were worth ten times as much so that he might make ten times as great a sacrifice for his beloved America. He also was a Catholic. When Washington was looking for a navy, who was its founder? Jack Barry, who would not let his sailors draw up the Stars and Stripes by the halyards because they might pull them down in the same way, but who made his men shin up and nail the flag to the mast. In those trying days the Roman Catholics were solid for the states.

" Where were my Episcopalian friends? They, too, had a bishop, but he went in and out between the American lines and got their secrets, which he sold to the English, and who had his choice, when discovered by Washington of being hung or going to England. He went to England. I have in my library at home a remonstrance signed by more than 100 Episcopalian ministers to Washington against the rebellion against the English King, for whom they continued to pray in spite of Washington's orders to the contrary. They had as much right to be loyal British subjects as the Catholics had to be loyal American citizens. My bishop was begging the people to take up arms in the cause of freedom. Their bishop was selling the secrets of the Americans to the English. My priests and people were praying for this country. Theirs were praying for the King.

' Protestant England was trying to crush us and Protestant Germany sent over her Hessians to butcher us. Catholic France sent us Lafayette and Rochambeau, and when the war was over and Franklin went to Europe in the cause of America, he had to go to the Catholic countries for assistance and to float the bonds of the new republic.

Isn't that a very pretty and pleasant tale?

It is not true that 52 per cent. of the men enlisted in the Revolution were Irishmen. Besides most of the Irish enlisted were not Catholics. The bulk of the Continentals were natives of America. Washington said so and the Researches has published his testimony and that of others.

" When Washington looked for a Navy," the Doctor gives a false belief to his hearers by asking " Who was its founder " and then relating that tattler's tale about " Jack Barry." Barry was not the founder of the Revolutionary Navy. He was not the kind of a man to do such a theatrical trick as is related of him. There is no truth whatever in the story.

The time that Washington looked for a "founder," was when the present Navy was established by law in 1794.

Then Washington looked for Barry and gave him the first or ranking Captaincy in the Navy and handed him commission No. 1, which may be seen in Philadelphia, though some Naval writers say it is at Annapolis Naval Academy. But it isn't. So the Navy, Dr. Adams speaks of, was not that of those trying days of the Revolution when as he asserts Catholics were solid for the States.

Well, indeed Catholics were not solid for the Revolution. It is nonsense and ignorance to talk that way. There were no Catholics in even small numbers, outside Pennsylvania and Maryland. Those of Pennsylvania were largely Loyalists to England. Those of Maryland mainly "Rebels." There were justifying causes for both being as they were. When the British captured Philadelphia they started the formation of three Loyalist Regiments. One was by distinct title called "The Roman Catholic Regiment." Father Farmer was appointed a Chaplain. The RESEARCHES has printed the history of that body which, when the evacuation of the City came about, was known as a Battalion and so fought under the Hessian Knyphausen at Monmouth, when Washington is said to have used the big D—.

Father Carroll never begged his people in the name of God to take up arms.

Not a word of Carroll in favor of the Revolution can be cited. He went to Canada, got curt treatment from the clergy and came home as quickly as he could.

During the whole war not a word about him is heard in any records. He and all the clergy simply kept quiet.

The untruths Dr. Adams tells about the great deeds of Catholics is little until he tells of the Episcopalianians.

There isn't a word of truth in what he says.

The Episcopalianians had no Bishop. So it is not true of a Bishop or even that any Episcopalian got American secrets, sold them to the English and was given by Wash-

ington a choice. Washington didn't give choice in such cases.

Dr. Adams has not in his library or in his possession anywhere such a remonstrance signed by more than 100 Episcopalian ministers to Washington against the rebellion against the English King, nor did Washington ever give any orders that the Episcopalian ministers should not pray for the King.

If these ministers had as much right to be loyal British subjects as Catholics had to be loyal American citizens why are they condemned? Neither Episcopilians or Catholics were wholly on either side. All were divided. The Presbyterians were nearest to unanimity in favor of the "Rebellion."

It is wholly untrue that "My Bishop was begging the people to take up arms," wholly untrue that the Episcopal Bishop—there was no Bishop—was selling secrets to the English.

Not a bit of evidence is available that "My priests and people were praying for this country," though there is that some of the Episcopilians ministers were praying for the King. They had a right to do that. "Protestant Germany was sending over her Hessians to butcher us." But it was a Catholic—the Landgrave of Hesse—who sent over the greater part of these Hessians. Some of them were Catholics. Some got married while in Philadelphia. Their marriages are on record at old St. Joseph's to-day.

When the war was over Franklin didn't go to Europe in the cause of America. He came home. He had been in France nearly the whole time of the war. He didn't go over after the war to float the bonds of the new Republic in Catholic countries. He didn't go for any purpose.

MARTIN I. J. GRIFFIN.

Father Ralle's Scalp.

"The New England Courant, August 24th, 1724, says: On Saturday last arrived Captain Johnson Harmon from his expedition against the Indians at Norridgewock, and brought with him 28 scalps, one of which is Father Ralle's, their priest."

At a Council held at the Council Chamber in Boston, on Saturday, August 22, 1724. Present:

His Honour William Dummer Esq., Lt. Gov. Penn Townsend, Add. Davenport, Adam Winthrop, Nathan Byfield, Esqrs., John Clark, Esq., Daniel Oliver, Esq., Edw. Bromfield, Thomas Fitch, Thomas Palmer. Captain Johnson Harman being arrived from the eastward with twenty seven Indian scalps, together with the scalp of Sebastian Ralle, the Jesuit and Missionary among the Norridgewock Indians, and the Standard of ye Sd Tribe of Indians, was directed to attend in Council, and there gave a short narrative of his march to Norridgewock (with four companies of soldiers under his command) and of his action at the Sd Place, the twelfth instant, where he destroyed a great number of the enemy, many of whom being slain or drowned in the river, he could not recover their bodies.

His Honor, the Lieutenant Governor, in consideration of the extraordinary service of the Sd Captain Harman, presented him with a Commission for Lieutenant Colonel of his Majesty's forces eastward under the command of Coll. Thomas Westbrook.

Coll. Johnson Harman made solemn oath that the twenty-seven scalps above mentioned (which were produced in Council) were the scalps of rebel or enemy Indians slain by him and the forces under his command, and that they had taken four Indian prisoners.

Pursuant to the act, entitled an Act to encourage the prosecution of the Indian enemy and rebels.

Advised and consented that a warrant be made out to the treasurer to pay unto the said Coll. Johnson Harman, the sum of four hundred and five pounds for twenty-seven Indian scalps, and the further sum of twenty pounds for

four Indian prisoners slain and taken as aforesaid ; the said sum to be by him distributed to the officers and soldiers concerned therein, as the said Act directs.

Coll. Johnson Harman likewise made oath that the other scalp was the scalp of Sebastian Ralle, a Jesuit, who appeared at the head of the Indians and obstinately resisted the forces, wounding seven of the English and resolutely refusing to give or take quarters.

Pursuant therefore to a resolve of the General Assembly passed at their session begun and held the 13th of July, 1720, in the words following, viz.:

" This Court being credibly informed that Mons. Ralle, the Jesuit residing among the Eastern Indians, has not only on several occasions of late affronted His Majesty's Government of this Province but has also been the incendiary that has instigated and stirred up those Indians to treat his Majesty's subjects, settling there in the abusive, insolent, hostile manner that they have done, Resolved, that a premium of one hundred pounds be allowed and paid out of the Public Treasury to any persons that shall apprehend the Sd Jesuit within any part of this Province and bring him to Boston and render him to justice.

Advised and consented that warrant be made out to the treasurer to pay unto the said Coll. Johnson Harman the above Sd sum of one hundred pounds for his service in the destruction of the Sd Sebastian Ralle, the Sd sum to be divided among the officers and soldiers, as is directed in the Act for encouraging the prosecution of the Indian enemy, etc.

[Mass. Council Records, Vol. 8, page 71-2, or Westbrook Papers, page 155.]

**Abbe Hussey, Spanish Chaplain in London,
visits Madrid with the Secretary of Lord
George Germaine with "Instructions con-
cerning an Exchange" of American Revolu-
tionary Prisoners in England.**

John Jay, Minister of Spain, reporting to The President of Congress, from Madrid, Nov. 6th, 1780, writes:

There arrived here from England, by the way of Lisbon, an Abbe Hussey. He came to Lisbon in company with Mr. Cumberland, one of Lord George Germain's secretaries, who, with his family, purposed, on obtaining permission, to come to Madrid. This priest was known to many, being a pensioner of the Spanish Court, and formerly in the late Prince Massarano's family. Indeed he took no pains to conceal himself, or his business, which was to obtain permission for his friend to proceed, on account of the bad health of a daughter. Mr. Carmichael watched his motions with success and industry, and was the first who mentioned his arrival to me. He hired lodgings and a coach for Mr. Cumberland, and visited several persons about the Court, particularly M. del Campo, First Secretary of the Minister.

On the first of June I received a card from the Minister, desiring to see me at nine o'clock the next evening. I waited upon him accordingly."

Jay forwarded to Congress the "Notes of a Conference" with Count de Florida Blanca on June 2nd. 1780.

He told Mr. Jay that the person lately from England, by the way of Portugal, was the chaplain of their former Embassy at London, that he had been there for some time on his private affairs, and had at the same time instructions concerning an exchange of prisoners, which their sufferings rendered expedient; that the death of an uncle, a chaplain of the Court, had obliged him to return; that an English gentleman and his family had come to Lisbon with him, under the pretext, or really on account of the ill health of a daughter, to whom the Duke of Dorset was much attached; that the opposition made by his friends

to the marriage had affected her health, and that this family was desirous of passing through Spain to Italy. He added, that this gentleman was one of Lord George Germain's secretaries, and would perhaps have some proposals to make for an exchange of prisoners, and possibly others of a different nature, which he assured Mr. Jay should be communicated to him as candidly as he had communicated the extravagant scheme presented by Sir J. Dalrymple. He desired Mr. Jay, therefore, to make himself easy on this subject, giving new assurances of the King's strict regard to justice and good faith, and of his disposition to assist America.

Mr. Jay begged him to be persuaded of the perfect confidence of America and himself, and of their reliance on the good faith, justice, and honor of his Catholic Majesty; that he had no other apprehension from the circumstance of Englishmen resorting to this Court, than that the enemy would on this, as on former occasions, avail themselves of it, by endeavoring to alarm and deceive our people.

The Count de Florida Blanca assured Mr. Jay, that he would shortly give him such proofs of the King's intentions, as would enable him to prevent any bad effects from such misrepresentations, and convince America of his Majesty's favorable disposition and good faith.—*Sparks' Diplomatic Correspondence of the Revolution*, Vol. 7, p. 307-8.

By Renahan's Collection of Irish Church History, Vol. I, it may be learned that Dr. Hussey was proposed for Bishop of Cashel [p. 357] and that on September 7th. 1796 he was recommended to Bishop Moylan, of Cork as successor to Dr. Egan, of Waterford [p., 373] that after appointment indiscretions in his pastorals were charged [p. 376] that a pension was given him by the government for kindness to a soldier [377].

In Francis Plowden's "Historical Letters to the Rev. Charles O'Conor" it is shown that when the Franciscan Friar, Kilrea sought the assistance of Lord Sidney to secure him the vacant See of Quebec, Bishop Hussey, of Waterford, who had long been in the confidential intimaey of

Lord Sidney, represented to his Lordship that, without derogating from the amiable character of his friend Father Kilrea, he seriously submitted to the consideration of his Majesty's Government, that upon the first vacancy of a Catholic Bishoprick, to which temporalities were annexed, and the nomination or recommendation, to which naturally devolved upon the Crown, it would be wise and political to be very choice in the nomination, and to shew every tender regard to the wishes, habits, and principles of his Majesty's new Catholic Canadian Subjects; that amongst the many amiable and valuable attainments of Father Kilvea, the episcopal qualifications described by St. Paul, were not the most prominent.

Lord Sidney attended to the advice of Dr. Hussey, and a person of the country respectable for his edifying conduct, knowledge and evangelical zeal was recommended by his Majesty, and the above prelate was thereupon, confirmed by the Pope.

Ordinance Respecting Lack of Reverence in the Churches of Quebec 1686.

October 22, 1686, (Printed) Ordinance (mandement) of Mgr. J. Bte. de Saint Vallier, respecting levity and lack of reverence in the churches. Complains of "the luxury in dress and vanity manifest throughout the country, among the young girls and women of the world, with greater license and scandal than ever before; not satisfied with wearing clothing of which cost and splendor are far beyond their means and standing, they affect also immodest head-dress, appearing both abroad and at home, and often even in the churches, with their heads uncovered or only half concealed under a transparent head-dress, with a collection of ribbons, laces, curls and other vanities; and what is still more to be deplored and fills our soul with grief is, that they do not hesitate to make themselves the instruments of the devil, and cooperate in the loss of souls redeemed by the blood of Jesus Christ, by laying bare their necks and shoulders.

John Willcox, of Pennsylvania and North Carolina.

BY JOSEPH WILLCOX.

John Willcox was born in Concord, Delaware county Pennsylvania, on June 21st, 1728.

His father, Thomas Willcox, emigrated from England and settled in Concord as early as 1725; and soon commenced to build a paper mill, which was probably the third mill of that kind erected in this Country.*

Among the earliest purchasers of paper from Thomas Willcox was Benjamin Franklin, whose account books are now in the possession of the American Philosophical Society in Philadelphia.

In these books the first purchase of paper by Benjamin Franklin from Thomas Willcox was recorded on April 26th, 1735.

These books show that John Willcox, when a boy, during his occasional visits to Philadelphia sometimes obtained "pocket money" from Benjamin Franklin, which was charged on the books to his father, Thomas Willcox; the following being examples:

1742, May 29.	Cash by Jonny	7 6
July 14.	Cash per son John	3 -

1745, June 29. Cash per son 12s. Poct. Book 2 s.6. 14 6

The acquaintance between John Willcox and Benjamin Franklin was maintained until the death of the former about 1792.

The mother of John Willcox was Elizabeth Cole, of Chester, Pennsylvania, who was married to Thomas Willcox on June 3d, 1727, by Pastor Samuel Hesselius; and the marriage was recorded at Holy Trinity (Swedes) Church in Wilmington, Del. At that date no Catholic Priest was living nearer than Bohemia, in Cecil county, Md.

*See History of the Willcox Paper Mill in Records of the Am. Cath. Hist. Soc., Vol. VIII., pp. 28-85, 1897.

The following inscription was copied from a tomb-stone (almost illegible) in the churchyard attached to St. Paul's Church in Chester:

"Elizabeth Cole—died September 22d, 1732—Aged 70 years."

This is believed by the writer to be the mother of Elizabeth Cole who married Thomas Willcox.

Elizabeth, wife of Thomas Willcox, came to Chester from Ireland. At her husband's house Father Joseph Grealan, S. J., while living at Bohemia, established a mission about 1732, which was attended at intervals, during the life of Thos. Willcox who died in 1779, and during the life of his son Mark who died in 1827, and of his grandson James M. Willcox, until a Church was built in the vicinity in 1853.

About the year 1759 John Willcox moved to Cross Creek, now Fayetteville, in Cumberland County, North Carolina. Some of his cousins of the Cole family had preceded him and settled in Anson, now Richmond county.

Soon after John Willcox settled at Cross Creek, N. C., he established a store there, and afterwards made visits to Philadelphia to buy goods.

As there was no Catholic Church then in his vicinity, he was obliged to bring his children to Philadelphia to be baptized. In the Records of the American Catholic Historical Society, Vol. 1, page 332, in the list of Baptisms of St. Joseph's Church in Philadelphia, is the following: "1773—Willcox, Elizabeth of John and Rebecca Willcox, born March 15, baptized September 5, sponsor Rebecca Willcox."

From same "Records," Vol. 2, page 258:

"1779—Willcox. Mary of John and Rebecca Willcox, born March 17th, 1775, baptized July 11th, sponsors Joseph Colgan (for Patrick Byrne) and Mary Byrne." "Willcox, John of same parents, born November 19th, 1777, baptized July 11th, sponsors James Byrne and Elizabeth White."

The two last mentioned persons were either related to John Willcox or connected with him by marriage.

John Willcox married Rebecca Butler whose mother

was Jane, who is said to have been a sister of Commodore John Barry, of Philadelphia. After the death of her first husband, Jane (Barry) Butler married James Byrne of Philadelphia.

Elizabeth White, a sponsor at the baptism of one of John Willcox's children, was a daughter of James White, who married in 1747, Ann, a sister of John Willcox. James White, Jr., a brother of Elizabeth White, moved to Louisiana in 1799, and was appointed Parish Judge of the Attakapas district.*

John Willcox was a member of the Colonial Legislature of North Carolina in 1771, as will be seen from the following:

“MONDAY, November 25th, 1771.”

At a meeting of the House, the Clerk of the Crown having certified that Mr. John Willcox and Mr. Isaac Brooks were duly elected and returned Representatives for the County of Chatham; pursuant to which the said Mr. Willcox and Mr. Brooks appeared.”†

“TUESDAY, November 26th, 1771.”

“At a meeting of the House—Mr. John Willcox and others were qualified by taking the several oaths and subscribing the test.”‡

In the estimate of allowances due and payable to the Members of Assembly at New Bern, during the Session of 1771, the name of John Willcox appears in the list as entitled to £18. 8. 10.§

In the year 1776, John Willcox, having moved to the “Gulf,” located on Deep River in Chatham County, North Carolina, erected a blast furnace and forge in conjunction with his brother-in-law, William England.¶ These iron works were so near completion that the Commissioners appointed by the Council of Safety recommended their purchase for the use of the Provincial Congress, prior to

*See Records of the Am. Cath. Hist. Soc., Vol. VI, p 518

†Records of North Carolina, Vol. IX, p 143

‡I bid, Vol. IX, p 144

§I bid, Vol. IX, p 223.

¶William England married Elizabeth Willcox, a sister of John Willcox, who was born in Concord, Pa., in 1734. She died before her father wrote his will in 1772.

the month of August in 1776, chiefly for the purpose of making cannons and balls for the use of the army.

At a later date the Commissioners made an agreement with John Willcox and William England for the purchase of the iron works; and a small sum of money was paid on account of the purchase; but the officials subsequently failed, for many months, to complete the works, and also to pay the balance of the money that was promised; so that the former owners requested the works to be returned to them.

In connection with these transactions the following have been copied from the published records:

"Council of Safety to Wm. Hooper, Jas. Hewes and Jno. Penn."

[From M. S. Records in Office of Secretary of State.]

HALIFAX, 3d August, 1776.

"Gentlemen:"

"Mr. James Mills is employed in behalf of this State to procure one or more persons properly skilled in the art of casting Pig Iron Cannon, Cannon Ball and Hollow ware. He is recommended to the Council by the Commissioners to superintend the iron works in Chatham County."^{*}

From the journal of the Congress of Halifax, December 23d, 1776.

"Resolved that if John Willcox and William England refuse to part with the mortgaged premises, it will be necessary to make a new agreement with them."

"Resolved if they will neither sell nor lease, that they be precluded from using any ore or timber from the vacant land of the State adjacent."[†]

In letter of Robert Rowan to Gov. Caswell, dated at Cross Creek, February 14th, 1777, he stated that he and Mr. Alston as Commissioners had returned from the iron works, where they agreed with Messrs. Willcox and England for the purchase of the Furnace Forge, and all their

^{*}Records of North Carolina. Vol. X, p 336.

[†]Wheeler's History of North Carolina, 1851, p 349.

interest in the lands adjoining for the sum of £5000. All the tools, implements, wagons, carriages, oxen, provisions, etc., which belonged to the late proprietors being now useless to them and highly necessary for the works we have agreed to take.*

"Conveyances are executed to us in trust for the public, and we have already drawn on the Treasurers for the balance due on the purchase of the real property of Willcox and England."

"The furnace was not in full blast when he left it, but the Manager expected metal from it on the 10th inst.

"Mr. Willcox was by no means satisfied with the purchase money and expects a further sum from the General Assembly—which is mentioned in the conveyance."

The subjoined is an account of the payments made for purchase.

"Money advanced by the late Commissioners	£	300
By order of the late Congress		200
Paid by the present Commissioner		100
Order on the Treasury in favor of Montgomery, [†] in whom the title of the Forge and Blowing was, and to whom Willcox owed the money.		223.11.1
Order in favor Willcox for the balance		4,043. 2 3
		<hr/>
		£5,000. " "

"November 28th, 1776: Provincial Congress of North Carolina."

"The Chairman of the Committee appointed to examine into the State of the Iron Works in Chatham county reported as follows:"

"Your Committee received information from the Commissioners that they had made a contract with Mr. Willcox, who has given a bond conditioned to supply the public with melting metal, at the rate of cast metal bars, deducting therefrom the charge of casting, and that the said Com-

*Records of North Carolina, Vol X, p 387.

†John Montgomery married Mary, a sister of John Willcox. He lived and died near the iron works. Many of his descendants live in North Carolina.

missioners have advanced to the said Willcox £300 and hired out to him 39 slaves in order to enable him to finish and carry on the work and have taken a deed in trust for the furnace and premises in security."

"That the said Willcox informs our Committee that he is not willing to sell or hire out his Furnace; that the same is now finished and fit to put in blast in about 14 days; that he wants £200 for present demands; that there are two casters at this time employed in this State."

"Your Committee are therefore of opinion that the Commissioners be directed to supply the said Willcox with the aforesaid sum of £200 immedately, and pay out such other sums as may be necessary to carry on the business of casting cannon and ball with the utmost dispatch."[†]

HEZH. ALEXANDER CHAIR.

On Feb. 22d, 1777, A. Maclain wrote to Governor Caswell from Wilmington.*

"I have the honor to transmit a letter from Mr. Rowan with an account of the purchase made from Messrs. Wilcox & England on act. of the public."

"The sum of money ordered by Congress to the Commissioners is a mere trifle compared to the expense they must be at, considering the number of hands that must be constantly employed. . . ."

From letter of Ambrose Ramsay, Mial Surlock, and John Birdsong to Gov. Caswell, June 6th, 1777.[‡]

"The bearer, Mr. Wilcox, now waits on your Excellency and the Honorable Council of State in order to have something done with respect to the Iron Works in this county. At his request we went and viewed the furnace and find that they have made sundry preparations, but have not yet begun to blow. Mr. Mills, the Superintendent, informs us that the want of laborers is the reason of this. Mr. Wilcox has made repeated applications to us to make a representation of his situation.

We verily believe that he suffers greatly at present,

[†]Records of N. C., Vol. X, p 946.

*Records of North Carolina, Vol X. p. 394-5.

[‡] Ibid Vol. X. p. 487.

not having any way or means to support his family. Nothing less seems to satisfy him than to have his works back, agreeable to the majority of the General Assembly. We do not pretend to judge what may be best for him, but this we are certain of, that the country is at a very great expense daily which we think they might as well have been clear of."

At a meeting of the Senate of North Carolina, held on Nov. 24th, 1777, Mr. Owen, Mr. John Spair and General Person were nominated as Commissioners to act jointly with such gentlemen as the Commons shall appoint to settle with John Willcox relative to the Iron Works in Chatham county; and also to hire out all slaves that have been employed on the said works for account of the public. †

On the same day the Senate ordered the following messages to be sent to the Commons. ‡

"This House has received and considered the resolution of yours for appointment of Commissioners to act in conjunction with Commissioners from this House to settle the public accounts with John Willcox and to hire out the slaves that have been employed on the said Works but it is the opinion of this House that, instead of hiring the negroes out, it would be the most advisable to sell them. . . ."

In connection with this same subject the following is included:

At a meeting of the Senate of North Carolina held on Nov. 24th, 1777, Mr. Owen, Mr. John Spair and General Person were nominated as Commissioners to act jointly with such gentlemen as the Commons shall appoint to settle with John Wilcox relative to the Iron Works in Chatham County. . . ."

From this time the iron works were still further mismanaged by the State authorities and John Willcox was unable either to obtain the money which was originally

† Records of North Carolina, Vol. XII. p. 137.

‡ Ibid, p. 138.

† Ibid, Vol XIII, p. 502.

promised to him, or to obtain possession of them again on such terms as he considered just to his interests.

Finally the Commissioners offered the works at public sale in the ensuing December.

The following advertisement appeared in the North Carolina Gazette on January 9th, 1778.[†]

"State of North Carolina, December 27th.

"To be sold to the highest bidder at the next Superior Court in the town of Hillsborough on the 27th of March next pursuant to a resolve of the General Assembly,"

"The Iron Works, on Deep River, in the County of Chatham, with the appurtenances thereto belonging, also a large quantity of land containing timber and stone sufficient to support said works, and an inexhaustible fund of excellent iron ore. The premises will be shown by Captain Balaam Thomson living thereon. Bond with approved security will be required by the Commissioners."

John Wilcox, the pioneer coal miner in North Carolina, first discovered a coal bed near his iron works in Chatham County shortly after he erected his furnace. Reference is made to this discovery in the Report on the Geology of North Carolina. by Denison Olmstead, Nov, 1824, pp. 18-19, as follows-

"We have it in our power to say that Coal has actually been discovered in this region, and that a bed of considerable extent has been opened not far from the Gulf on Deep River."

"It is about fifty years since this Coal-bed was first discovered. Mr. [John] Wilcox, an enterprising gentleman, proprietor of the Old Iron Works at the Gulf, took some pains to have it opened, and to introduce the Coal into use. Blacksmiths from different parts of Great Britain made trial of it, and concurred in pronouncing it to be of excellent quality. During the life-time of Mr. Wilcox, it was freely employed in the vicinity, although the want of water carriage prevented its being transported to a distant market."

[†] Ibid, Vol. XIII. p. 502.

John Wilcox was an active participant among the "Regulators" of North Carolina prior to the war of the Revolution; and his name frequently appears in Wheeler's History of that State, and in the published "Records of North Carolina," in connection with the operations of that brave band of patriots; and also in the "Life of David Caldwell; by Caruthers. In the latter book, on page 158, it is stated that John Wilcox was one of the Regulators who were proclaimed by the Authorities as outlawed.

He died in Richmond County in North Carolina about 1792 and was buried there, near his home.

John Wilcox, son of John the subject of the above sketch, who was baptised at Old St Josephs, Philadelphia, July 11th, 1779, left his North Carolina home, in 1807-8, and settled in Pulaski County, Georgia, twelve miles southeast of Hawkinsville. This plantation now belongs to the family of his grandson, Lewis Barge Willcox.

After two years he removed to Telfair County, where he built a grist-mill and boat yard on the Ocmulgee River, where forty-three boats he built were launched on Willcox Lake. He was engaged in the war with the Creek Indians in 1818. He died January 2nd., 1852.

He had three sons;

1 Mark, who was engaged in the Seminole Indian War. He died April 26th, 1852. In 1857 the County of Willcox, named in his honor, was formed.

2 Joseph, who died in infancy;

3 James Lea, who represented Irwin County, in the Legislature for several years.

In Pulaski, Willcox, Irwin, Dodge, Telfair, and Montgomery Counties, Georgia, there are many descendants of John Willcox, who was baptized at Old St. Joseph's. So numerous are they that the late Clarke Willcox, of Telfair County stated that no one can be elected to office in any of these Counties unless they are of the Willcox family or approved of by them.

Report of the Commissioners of Virginia that Lord Baltimore Refused to take the Oaths of Supremacy and Allegiance, 1629.

Lord Baltimore's first attempt at colonization in America was under a charter, April 23rd, 1623, at Avalon in Newfoundland. This was unsuccessful. He then sought to establish a settlement further South, and, being a member of the Council for Virginia, visited that Colony in 1629. "Willing to make his residence therein with his whole family," he was tendered the oaths of Supremacy and Allegiance which, as a Catholic, he could not take.

The report of the Commissioners of Virginia concerning this occurrence is herewith given.

Original in English State Paper Office. Copy in the McDonald papers in the Virginia State Library, Richmond, Va. Printed in "The Virginia Historical Magazine," April 1900 page 373-4.

COUNCIL OF VIRGINIA TO THE PRIVY COUNCIL.

(copy.)

Letters from the Commissioners of Virginia to the Lords of the Privy Council. (Nov. 30, 1629).

Right Honorable:

May it please your Lordships to understand that about the beginning of October last there arrived in this Colony the Lord Baltimore, from his Plantation of Newfoundland, with an intention, as we are informed, rather to plant himself to the Southward, then settle here, although since he hath seemed well affected to this place, and willing to make his residence therein with his whole family. We were readily inclined to render unto his Lordship all those respects which were due unto the honor of his person or which might testify with how much gladness we desired to receive and entertain him, as being of that eminence and degree whose presence and affection might give greater advancement to this Plantation.

Whereupon, according to the instructions of your Lordships and the usual course held in this place, we

tendered the Oaths of Supremacy and Allegiance to his Lordships and some of his followers, who, making profession of the Romish Religion, utterly refused to take the same, a thing which we could not have doubted in him, whose former employments under his late majesty might have indeared to us a persuasion, he would not have made denial of that, in point whereof consisteth the loyalty and fidelity which every true subject oweth unto his Soveraigne. His Lordship then offered to take this oath, a copy whereof is included, but in true discharge of the trust imposed in us by his majesty, we could not imagine that so much latitude was left for us to decline from the prescribed form, so strictly exacted and so well justified and defended by the pen of our late Soveraigne Lord, King James, of happy memory. And among the many blessings and favors for which we are bound to bless God, and which this Colony hath received from his most gracious majesty, there is none whereby it hath been made more happy than in the freedom of our Religion which we have enjoyed, and that no papists have been suffered to settle their aboard amongst us; the continuance whereof we most humbly implore from his most sacred majesty, and earnestly beseech your Lordships that by your mediations and Councells the same may be established and confirmed unto us. And we, as our duty is, with the whole Colony shall always pray for his majesty's long life and eternal felicity, from whose royal hands this Plantation must expect her establishment, and for whose honor God hath reserved so glorious a work as the perfection thereof. We humbly take our leave.

Your Lordships very humble servants,
 (Signed) SAM MATHEWES,
 JOHN POTTS,
 ROGER SMYTH,
 U. CLAYBOURNE.

The 30th November, 1629.

To the right honorable the Lords of his Majesties most honorable Privy Councill. (S. P. O. Colo. Vol. 5. No. 40.) ,

Opposition by Virginia to Lord Baltimore's Settlement of Maryland.

When Lord Baltimore returned to England he, in February, 1630, with Sir Thomas Arundel, of Wardour, applied for a grant of land south of the James River, but a year later was given by Charles I. a grant of the territory north of the Potomac to the fortieth degree, with a portion of the eastern shore of the Chesapeake.

Before the charter passed the Grand Seal Lord Baltimore died. The son, Cecil, was given, June, 1632, the charter for Maryland, as the King named it in honor of his Queen, Henrietta Maria,

Under his brother, Leonard, the first colonists reached Point Comfort, Virginia, February 27th., 1634 and sailed on March 3 up the Chesapeake for Maryland. The Virginians considered the grant to Baltimore as "a robbery of their own Colony."

The Planters in Virginia remonstrated against granting "lands and territorys within the limits of the Colony these being the places of their traffick and so near to their habitations as will give a general disheartening to the Planters if they be divided into several governments, and a barr to that trade which they have long since exercised toward their supportation and relief."

The Privy Council, however, "did think fit to leave the Lord Baltimore to the Patent and the other Parties to the course of law according to their desires." This on third day of July 1633. On the 12th the King decreed that "well approving of Lord Baltimore's good endeavors and intending the furtherance of his undertakings requires" Governor Harvey of Virginia "to use said Lord Baltimore with courtesy and respect and also to suffer his servants and planters to buy and transport cattle and other commodities to their Colony and to have good correspondence with him and his planters, and give them such careful assistance as may conduce to both their safeties and the advancement of their plantations in those countries. [Va. His. Mag., Vol. VIII, p. 151-2]

This Governor Harvey appears to have done for Secretary Wondebank wrote the Governor that he "understands from Lord Baltimore of the favorable assistance he has given his people at their first arrival" but assured him that "his Majesty will be very sensible of every disobedience or undutiful interpretations that shall be given his commands, whether it proceed from faction or pride." That was on September 18th, 1634. [Ibid p. 158]

The Governor replied on December 16th that; "I shall put the days, whenever I did that service to my Lord Baltimore, which deserved thanks into the account of my happie days" but "I have almost all against me in which-ever I can propose especially if it concerns Maryland" that "notwithstanding the obligations of Christianity and his Majesties commands to be assisting them in their first beginning, many are so averse as that they crye and make it their familiere talk that they would rather knock their cattle on the head than sell them to Maryland."***But for their present accommodations I sent unto them some cows of myne owne and will do my best to procure them more or anything else they stand in need of. [Ibid p. 161]

Dr. John Potts, one of the signers was "a jovial, easy-going man, fond of company and liquor." He was acting Governor of Virginia but was convicted of cattle skaling and deposed, though afterwards pardoned, as being the only physician in the Colony his services were needed.

BOGUS CATHOLIC HISTORY.

It is hardly just to charge any portion of the Catholic press with intentional design to deceive their readers with inaccurate history in order to illuminate the deeds of Catholics in the colonial struggle for independence in America. Truthful history is ample in its demonstration of the Catholic's love of country, his loyalty to the republican form of government and his unceasing efforts for religious tolerance in the Puritan States even after the adoption of the federal constitution.

Of late, however, scarcely a week goes by without bringing up some fairy tale of what some priest or bishop or lay patriot (Catholic, of course) did in the war of the Revolution or the war of 1812 that exerted a marvelous influence upon the spirit of the times. One of these fairy stories goes so far as to represent Benjamin Franklin in a kneeling position before the Papal nuncio at the court of Louis XV., because that posture could alone express the gratitude of the American ambassador to the nuncio for persuading the French king to come to the support of Washington. There is no mention of this incident in history. Neither is there anything to establish as fact the statement that the Papal nuncio was alone responsible for the successful mission of Franklin at the French court, nor had anything to do in the negotiations.

Nevertheless this story had its run in the Catholic press and doubtless was accepted as fact by a large majority of readers, until it was punctured by that vigilant and tireless old book-worm of Philadelphia, Martin I. J. Griffin, editor of AMERICAN CATHOLIC HISTORICAL RESEARCHES. An article in this issue of the Intermountain Catholic points out other inaccuracies of history which Mr. Griffin has run down and disposed of in his usual drastic style.

It is worse than silly for Catholics to parade these stories as examples of exalted patriotism, because along with inviting denial and criticisms, the thought is born that Catholics must go outside of fact to establish their part in the history of the country. There is no need of

doing this: the facts stand for themselves and need no romantic elaboration. Religion cuts no figure in personal courage or in lofty statesmanship, in loyalty or disloyalty. Louis XV. helped the American cause not because he was a Catholic, but because he was an enemy of Great Britain; not because of any love for the struggling republic, but because of his hate of George III. Catholics should reflect upon these historical facts in the light of common sense.

The editor of AMERICAN CATHOLIC HISTORICAL RESEARCHES is engaged in a praiseworthy work. He should be encouraged, and fairy Catholic history discouraged.

[The Intermountain Catholic, Salt Lake, Oct. 26th, 1901.

"Papists" at Chester Pa., One Hundred and Sixty Years Ago. Quakers Engage "A Rigid Violent Papist" as Schoolmaster.

The following extracts from documents of the Society of the Propagation of the Gospel in Foreign Parts—preserved in The Historical Collections of the American Colonial Church will be found of interest as having reference to Catholics at Chester Pa:

On December 9th, 1738, Rev. Mr. Backhouse wrote the Society for Propagation of the Gospel.

"I know but four or five families of Papists in all my circuit, tho' there are many reputed ones in Quaker garb and frequent their meetings."—p 202.

On July 25th, 1741, he wrote urging a salary for one Charles Fortescue, the most diligent schoolmaster we ever had in Chester. He reported: "The Quakers, with all their power and ill offices have enc'eavo ed to drive him away and set up another, one of their own garb truly, but a native Irish Papist in opposition to him. And that not with that sliness and caution they are used to act on other affairs. But openly and without any reserve." p 216,

Two years later Fortescue was in Philadelphia teaching Latin "in the Alley called Mr. Taylor's."

1741.—Petition of congregation of St. Paul's Church, in Chester, Pa., to the Society for the Propagation of the Gospel. It relates the removal of Mr. Jas. Houston, the Protestant teacher, to Maryland; they were "left under this unhappy dilemma, either to send our children to Popish teachers, who are too numerous in these parts, or to rear them without any."

Mr. Charles Fortescue was engaged, but as "the greater part of the Church members are poor, consequently we found ourselves not capable to give an encouragement adequate to his merits, so we, with all the address imaginable, made an essay to influence the Quakers to join with us in supporting him. But Behold! as soon as they perceived by his sober and pious conversation that the good of the Church was naturally involved and would be still farther promoted by fixing that gentleman here, besides their public insults and private machinations, they did what none but Quakers dare do in a country under the government of a Protestant King; that is, they engaged, by their great encouragement, a rigid, virulent Baptist to set up schools in the said Town of Chester in order to oppose and impoverish the said Protestant teacher. Upon such their proceedings we meekly and seriously debated the matter with them, alledging the inconsistency thereof under a Protestant government, and showed them that the same was contrary to the statutes of 11th and 12th of King William the Third, with others of the like nature. Nay, they carried their implacable malice so far as to occasion by threats and promises most of the children who were under the said Protestant teachers tuition to be taken from him with being able to give any reason for such their proceedings, but only this undubitable one (which we do attest to the Hon. Board to be true) of his being a zealous Protestant of the Established Church and sincerely attached to the present happy establishment, which are qualifications sufficient, we are assured, to incur their displeasure, when at the same time Deists, Jacobites and

Papists are embraced and promoted and the most blasphemous doctrines propagated and unpunished." They requested £10 extra allowed from the Society for their teacher. [His. Col. Amer. Col. Church, page 220.

1742. The Rev. Richard Backhouse wrote the Secretary of the Propagation Society from Chester, Pa., on June 14th, 1742, saying, "I believe more care is taken over our children in instructing them in their catechism, in the doctrine and discipline of our church, than anywhere else in the Province, by our vigilant master Mr. Fortescue, which raises ye envy and whets ye malice of ye Quakers who still maintain their Popish master in opposition to ours. * * * of late ye Popish Priests appear pretty numerous, one of which comes once a month to a place just within a quarter of a mile of my church at Concord and I'm informed by several good hands that they have the same yearly salaries allowed them by their Propagators, that our missionaries have from our Society. In Lancaster there is a Priest settled, where they have bought some lots and building a Mass house, and another Itinerant Priest that goes back in ye country." Page 232, His. Coll. Americ. Colonial Church.

On June 26th, 1748, he wrote: "As to ye Papists we find more in number than ye particular number of families I used to mention in my Notitia Parochialis. However I am not out of hopes of bringing some of them over to the Church of England."

Rev. George Whitfield in 1739 was in Philadelphia. He aims much at priestcraft and speaks very satirically of the Papists whom he incenses much, said James Pember-ton, the Quaker. Watson's Annals I p. 534.

He was so loud-voiced that the whole town must have heard him; and trembled. When he died the Dowager Countess of Huntingdon got one of his toes and a piece of his cassock as "relics." ["Pa. His. Soc. Col.," Vol. I, p. 401.]

CATHOLIC HISTORICAL NOTES.

In 1674 Father John Pierron traveled from Maryland to Acadia through the colonies. Shea, I, p. 81. He is mentioned in Parkman's Discovery of the West, p. 109, Ed. 1874.

A baptism at Woodbridge, N. J. by Father Juillet in June 1683. (Shea I, p. 90, Note from Foley's Records S. J. VIII p. 275.)

On August 24th, 1674, Bishop Calderon of Santiago de Cuba on a visitation to Florida, at St. Augustine, gave Minor Orders to seven young men. This was the first conferring of Holy Orders in this country. Shea, Vol. I, p. 170.

Robert Brooke, born in Maryland in 1663, became a Jesuit in 1684. He was the first native born priest in this country—the old United States.

In 1643 there was one Irish Catholic in New York. He was a visitor from Maryland and went to Confession to Father Jogues, the Martyr.

On August 26th, 1751, the ship "Anderson," Campbell, master, arrived at Philadelphia from Rotterdam with 236 passengers of whom 50 were Roman Catholic.

In the Library of old St. Joseph's, Philadelphia, a few years ago, I saw the following Manuscripts:

Journal of St. Joseph's 1863.

Journal of St. Ignigoes, 1852; Vol. 2., 1853, March 15th to August 29th, 1854. Vol. 4 from August 31st, 1854, to August 31st, 1856, Vol. 5, September 1st, 1856, to July 31st, 1858.

Instructions: Norfolk, Va., U. S. A., Oct. 1816. Contents: All Saints; The Saints our Models; Duty to become Disciples of Jesus Christ; On Advent; Motives to sanctify Advent, Quality of Penance required.

New York, 1692. The population of New York is composed of Calvinists, Lutherans, Anabaptists, Jews, Quakers, Abadiens, French Protestants and some Catholics. (Quoted in His Coll Huguenot Soc. I, p. 336.)

Marbois, Secretary to Luzerne, the French Ambassador to the United States during the Revolutionary War, came to this country with John Adams. While at sea on June 23d, 1779, Adams, in speaking to Marbois of the use of the German language, told Marbois there were three churches in Philadelphia where the worship was all German.

"Is there not one Catholic?" said Marbois.

"Not a German church," said I "There is a Roman Catholic church in Philadelphia, a very decent building frequented by a respectable congregation consisting partly of Germans, partly of French and partly of Irish." (Works of John Adams III p. 220.)

Hon. Peter A. Bossiere, Member of Congress from Louisiana, died in Washington, April, 1844. On April 26th his funeral took place. The corpse was brought into the hall of the House of Representatives, headed by the Catholic clergy; the funeral exercises were performed by Rev. Dr. Van Horseigh and sermon by Rev. Dr. Ryder in a most eloquent and affecting manner.

In the Philadelphia LEDGER of March 1885 is an account of the death of Charles Krauss whose grandfather built an organ for the "Catholic church at Churchville, Pa. in close succession after 1796."

Goshenhoppen is now Churchville, Bally P.O.

FOR SALE—An organ with a mahogany case and superior tone, suitable for a small choir or chamber. Apply to M. Fithian, cor. George and Swanwick.
—Catholic Herald, March 21, 1834

Probably this was the organ which the church of Chambersburg, Pa. bought and probably yet has and which it is claimed was at old St. Joseph's during the Revolutionary War.

Bishop Rosati of St. Louis, was in 1841 appointed delegate of the Apostolic See to the Republic of Hayti "to establish religion on a solid basis in the Republic." [Herald, Feb. 24th, 1842.]

The Phila. Monthly Magazine for May 1798, reported Dennis Crawford (Professor in Academy of German Catholic Church) went to bathe in Schuylkill and was unfortunately drowned.

On March 15th, 1754, Rev. Wm. Smith, at a meeting of the Gospel Propagation Society relative to a letter of his, December 13th 1753, concerning the melancholy situation, through want of instruction and their utter inability to maintain them of the German Protestants in Pennsylvania with the distressing prospect of approaching darkness and idolatry among them.

A number of noblemen and gentlemen in England apprehensive that the ignorance of the German emigrants in Pennsylvania might render them liable to be led away from British interests by French emissaries and being desirous of giving them the free exercise of that religion for which they had emigrated, formed a society and requested Dr. Samuel Chandler, Secretary of the Society, to write certain gentlemen in Pennsylvania and appoint them trustees of the Fund. James Hamilton Lt. Governor, Rev. William Smith. Chief Justice. William Allen, Rev. Richard Peters, Benjamin Franklin. Letter dated March 15th, 1754. (Life of Rev. H. Muhlenburg, p. 329.)

William Crashaw, father of the poet preached a sermon before Lord Del a Ware and others of the council and company of Virginia, just before the noble lord took his departure to be governor of Virginia. Therein he gave the following noteworthy advice:

"Suffer no Papists, let them not nestle there; nay let the name of Pope and Poperie be never heard in Virginia."

The sermon was delivered March 3d, 1610. [Report

Am, His. Asso., 1899, Vol. I p. 325 or Brown's Genesis of U. S. p. 371.]

Virginia in 1610 comprised the territory from the 34th to the 45th degree of latitude.

The Delaware river was entered by Del a Ware in 1610.

A Masonic apron of satin wrought with gold and silver hand made by Nuns of Nantes, was, on August 10th, 1782 presented to General Washington by Watson & Cassoul, a French-American firm doing business in France. It is now in possession of the Alexandria-Washington Lodge of Alexandria, Va. From "Washington as a Free Mason"-Phila. Ledger, Feb. 22d, 1901,

Further account may be read in Hayden's Washington and his Masonic Compeers.

At the Ridgway Library, Philadelphia, we have found valuable historical letters which do not concern American Catholic History, and therefore, we have no use for them. Others may get good out of them, and so we mention them:

An original letter of King James to the Duke of Berwick; was written Dublin, February 11th, 1689. A letter from "the Cardinals" August 15th, 1689. One from Cardinal Ottoboni, (Pope's nephew) October 16th, 1689. Two from Pope Alexander VIII., October 1689. All to King James II.—Ask for F. 967.

There is a letter from the Lord Commissioners of Ireland, 1660, to Major Thomas Reardon, commanding troops at Wicklow, directing "ye to disarm all ye Phanatiques, Papists, and other disaffected persons, and to seize upon all horses fit for service, that ye shall find in ye hand of any yt keep horses above those required for their own private use, or above that number which is fit for their respective qualities."

"You are to permit a liberty of conscience to all persons (except Papists) so they may be contented with a quiet and peaceful enjoyment of the same, not giving

offense or scandal to the government."—Instructions of Queen Anne to Lord Cornbury of New Jersey, Nov. 15, 1702.

The following extracts are from Archbishop Whitfield's note book at Notre Dame, Ind. University:

April 24th, 1827, Left Baltimore for Pigeon Hills whence on May 11th proceeded to the Jesuits at Emmitsburg; on the following Sunday, 13th, confirmed about 70 and admitted the following orders to young Seminaryists, viz. To Mr. Francis Jameson, John McCaffrey, Dennis De loughery, John Gildea, Minor Orders. Richard Whelan, Henry Dia Lobert, George Flout, Hilary Farson, Tonsure.

On May 20th, gave confirmation in Taneytown to 64 persons among whom were 17 converts. I safely returned to Baltimore on 21st.

Potatoes and Priests.

A. M. writing the Reformer, Vol. III Philadelphia 1822 page 192, said: "The schemes for planting the United States with potatoes and that Christian parents should annually pay for each of their children a sum to the education Societies for missionary purposes are additional disgusting proofs of the ingenuity of a mercenary priesthood, exerted to establish a system of finances that shall securely yield them the means to live in pomp and luxury, and to fasten from time to time more firmly the chains of prejudice and subordination to their plans, upon the necks of the people of these United States. Our country if thus duped will be overrun with priests and will be likely to resemble old Spain, sunk in poverty and wretchedness and blind servility to an overbearing, covetous priesthood."

In the Pennsylvania Packet, June 17th. 1776, Bryan Rooney advertises that Patrick Flanagan is dead and it is doubtful if his estate is sufficient to meet the demands against it. Creditors are desired to meet and divide the effects.

June 24th, Bridget Rooney advertises that Bryan Rooney is dead and it is doubtful etc.

Very Rev. Dr. Barron and Rev. John Kelly sailed from Baltimore in brig Henrietta for Cape Palmas, Liberia, on December 21st, 1841.—Cath. Herald, January 13th, 1842.

Letter from the missionaries in Herald, Jan. 28th, 1842. Return of Dr. Barron, in Herald, June 9th, 1842 and July 7th, 1842. See also Herald, March 31st, 1842.

Rev. Anthony Carroll, cousin of Father John Carroll, born in Ireland on September 16th, 1722; entered the Society of Jesus at Watton, near St. Omers in 1744; professed the four vows, 1762; sent to England 1754, stationed at Lincoln; went to Baltimore, Md. with Rev. John Carroll in 1773; Returned to England in 1775; served Liverpool, Shipton, Exeter, Worcester. On September 5th he was knocked down and robbed In Red Lion Court, Fleet St., London; died at St. Bartholomew's Hospital at 1 A. M. next day. He translated, "Practical Divinity," 4 vols., London, 1776.

In 1791, Rev. Charles Henry Wharton published at Wilmington, Del., "A Short and Candid Inquiry into the Proofs of Christ's Divinity in Which Dr. Priestley's History of Opinions Concerning Christ is Occasionally Considered. In a Letter to a Friend."

The author was the apostate Jesuit (relative of Rev. John Carroll) who in 1784 published his reasons for abandoning the Church and was replied to by Father Carroll in "An Address to the Roman Catholics of the United States" printed at Annapolis in 1784.

Wharton became an Episcopalian minister resident at Burlington, N. J. He died July 23d, 1833. "The beautiful woman" whom he married died June 2d, 1798. Wharton wrote an elegy about her, exclaiming:

"Now is this world to me a desert grown," "Without my heart's best portion can I dwell?" "What can, alas, supply the loss of thee?"

Annie Kinsey "supplied the loss" on Nov. 28, 1799, by marrying Wharton. (I. C. B. U, Journal, May 1, 1884.)

Rev. Gabriel Richards a priest of the order of St. Sulpice came to Detroit in 1798 as pastor of the old church of St. Anne, in the old town, burned in 1805. When the new town was laid out he obtained from the Governor and Judges the present site of St. Anne's church,, on which, in 1817 he commenced the construction of a stone building which was designed to be a Cathedral. It was not fully completed until 1832, although occupied many years before. Mr. Richards appropriated his pay as a member of Congress to which he was elected in 1823 towards the construction of this building. Mr. Richards died in 1832. [Michigan Pioneer Coll., Vol. 13, p. 427.]

In 1832 there were in Chicago not over ten or twelve Canadian Catholics and one Irishman. At this time a gentleman named Taylor who had been recently converted to the Catho'ic religion came here and having heard of him spent a day looking for him and to his astonishment he would not acknowledge himself a Catholic. Shortly after, Mr. Taylor's relations, seven or eight in number, all Yankees and all converts, removed here and the church increased wonderfully. [M. R. K., in letter to Catholic Herald, Jan. 30th, Philadelphia, dated Chicago, Illinois, Jan. 7th, 1845.

"The Isolated Catholic in New England" in the Catholic Herald, Philadelphia, Feb. 13th 1843, reprinted from the Pilot, describes how in November 1841 the writer travelling in the valley of the Housatonic, he came to an angle in the road and discovered a number of men with their hats off outside the door of a shanty. "They were railroad building Irishmen and the first voice which reached my ear was that of Rev. John Brady of Hartford."

The following are notes from Severance's "On the Old Niagara Trail:"

The first white man known to have visited the Niagara region was a Catholic priest—moreover, so far as is ascertained, he was the first man, coming from what is now

Canada, to bring the Christian faith into the present territory of the United States. This man was Joseph de la Roche Dallion. The date of his visit is 1626. p. 3.

Father Melithou Watteaux in the little pallisaded house at Niagara as chaplain takes his place in our history as the first Catholic priest appointed to minister to whites in New York State.—1680, p. 27. It was later burned by the Senecas. p. 28. "The pallisaded cabin" was "on the site of Lewistown." p. 145, n.

At Niagara, Ont., Canada, Father Hennepin in Dec. 1678 celebrated the first mass ever said in the vicinity. p. 25.

On May 27 1679, Robert Cavalier La Salle made a grant of land at Niagara to the Recollect Fathers for a residence and cemetery and this was the first property in the present State of New York to which the Catholic church held title. p. 28. [Error founded upon Dr. Shea—See note p. 146 of Severance's Niagara Trail.]

Father Piquet in 1751 came to Fort Niagara from his unsuccessful mission at La Presentation, now Ogdensburg. It is recorded of him that while here he exhorted the Senecas to beware of the white man's brandy; his name may perhaps stand as that of the first avowed temperance worker in this Niagara region.

Sarah Dillwyn writing from London 1st month 3d, 1785 to Hannah Moore at Philadelphia, said "John Lister of Letherbury, London, desires that enquiry be made concerning one Jane Moreland, who was recommended to

— Harding, a Roman Catholic priest belonging to the Catholic Chapel of Philadelphia about the years 1751 or '52 — that being the time she went to America and we have been informed of her being in Philadelphia in the years 1759 and '60, we also were informed she was employed in the service of a farmer who was a Dissenter, about 30 miles up the country and she desired her sister to direct to her at some place like the name of Newcastle Bridge. Now John Lister can inform her of something to her advantage." [Penna. His. Mag., April 1893 p. 97.]

Sarah Dillwyn was a Quaker of Burlington, N. J.

Governor W. H. Bissell of Illinois, died at Washington, March 1860. He was a soldier of the Mexican War and was strongly urged as a candidate of the Republican party for President in 1856. He became a Catholic. [His. Mag., May 1860.]

At New York, December 11th 1858, the Rev. John Larkins one of the Ministers of the Roman Catholic church of St. Francis Xavier in Sixteenth Street. He was to have lectured in the evening in the James St. church at which place Archbishop Hughes appeared and thus announced his death: "The lecture on "The idea of the Church with respect to childhood," announced for the evening was to have been delivered by the Rev. John Larkins, who the previous day was engaged in the confessional, but that at the close of the evening, when the bell summoned to the repast prepared, another summons came from Heaven, calling him to that recompense prepared for the good and faithful. His penitents, said the Archbishop, were waiting around the confessional, but they waited in vain for him. In less than three minutes from the time he sat down to take his cup of tea he was a corpse. Yet they had no tears to shed for him, for he died as a soldier of the cross should—at his post.—N. Y. Tribune, Dec. 14, 1858. [His. Mag., Jan. 1859, p. 28.]

Father Nerinckx Journal as quoted in his Life by Bishop Maes says, under date of Sept. 26th 1807:

"In Boston where a zealous Doctor of Serbonne, [Cheverus] was almost stoned to death, because he tried to plant the Catholic religion in the city, the same reverend gentleman is now building a second church. If rumors are true, he will be one of the new Bishops."

Who knows what "almost stoned to death" refers to?

Fitz-John Winthrop, writing to Lord Bellomont at N. Y. Oct. 6th, 1699, from Hartford, Conn., said:

"The Superior of the Jesuits and ye French gentlemen went from Milford the same day they arrived there with all accomodations needful." Who were they?

In making an examination of the baptism register of Trinity Lutheran church in Lancaster, Pa., I came across the following entries which may be of interest:

"Daniel, son of Nicholous and Magdalene Scheirer, born Jan. 27th 1749; baptized Feb. 2d 1749, both parents Catholic."

William, son of Mary Bennett, a Catholic widow, born Jan. 30th 1747; baptized June 29th 1749.

Maria Margareta, daughter of Johann Utzeman, a Catholic, born July 1st 1747, baptized July 10th 1749.

John Jacob Utzeman, son of John and Albertina Utzeman, both parents Catholics, born Nov. 17th, 1750, baptized Nov. 20th 1750.

Anna Maria Salome, daughter of Christian and Catharine Hartman, a Catholic, born Jan. 31st, 1751, baptized April 21st 1751.

Charles, son of Roger and Elizabeth Connor, Catholics, born in July 1749, baptized Sept. 20, 1750.

Catharine, daughter of Wilhelm and Maria Magdalene Koutz, Catholics, born September 13, 1750, baptized Sept. 6, 1751.

Robert, of Roger and Elizabeth Connor, Catholics, born Feb. 15, 1751, baptized Feb. 20, 1751.

Roger Connor was the party who was prominent in St. Mary's Church, paying the ground rents, etc., at a very early date. He died some time in 1774-5, as his will was probated Jan. 9th, 1775, (Will Book, C. Lancaster, p. 149, Vol. 1). His will mentions a wife, Elizabeth, and following children, Frances, Catharine and Elizabeth. (No mention of the two sons—Robert and Charles—baptized at Trinity). Catharine died Aug. 30, 1799, giving her estate to her sister Elizabeth (Book G. Vol. 1, p. 497, at Lancaster.)

Roger Connor's estate was inventoried at £40, 6s, 8d.

S. M. SENER.

Extract from the "Local Historian," at Abington Library, 2d paragraph. * * * * "So little was actually done in book publishing before the Revolution that not even a copy of the English Bible was produced in

some of the Colonies, it being alone done by John Eliot of Massachussetts, in the Indian language, and by Christopher Saur of Pennsylvania, in three editions in the German, the first in 1743. Books consequently had to be imported by order either for public or private use, as we find was done by the records of the Union Library of Hatboro, till the Revolution checked intercourse abroad. It is stated as one reason that no English Bible was printed here in a population of near three millions, that the British Government would not permit it, this sole privilege having been vested in the University of Oxford. Strange that our American historians have been so remiss in mentioning this subject, yet so important to those who desired in no foreign tongue the full and free circulation of the Scriptures at a reasonable cost among the masses of the people. So despotic can even an established Protestant government be to its own Protestant subjects."—[From the late W. J. Buck, who had Catholic ancestors at Haycock, Bucks County, Pa.

In 1783 at Philadelphia was reprinted "The Christian" a poem in four books with an address to the people of America.

It advised all to forbear to persecute any one or to express any malice against any one. Then it went on to controvert Popery.

A copy is in Loganian Library, No. 1841 D.

Among the emigrants who arrived at New London, Conn. in 1794, was the abbess of a nunnery at Cape Francois, San Domingo, who was brought out by Capt. Samuel Hurlburt.—[Caulkin's History, p. 579.

Lady Mary Christine Arundell wife of Lord Arundell, in writing to Rev. John Carroll from London, Feb. 22d, 1786, said:

"I feel a singular pleasure to have the opportunity of sending this letter by Mr. Beeston, one of my own elves whom I find is inspired with a desire of dedicating himself to the spiritual assistance of your nation. He is a

good young man and I hope God will bless him with grace and health to accomplish the pious undertaking."—[Archives of Baltimore Case I. Carroll, Adms.]

Ezra Stiles, President of Yale College, New Haven, Conn., in 1754 journeyed to Philadelphia and back to New Hampshire. In his diary he records, Sept. 29th, 1754: "Went to _____ Chappel; heard Mr. Harding the Jesuit." —[Pa. Mag. Oct. 1892, p. 375.]

In Franklin's Historical View of the Constitution and Government of Pennsylvania, relates that the dispute between Lord Baltimore and Penn as to the boundary furnished Penn "with a pretense to return to England."

"James the Second was now on the throne. Mr. Penn was attached to him closely by obligations if not by principles, that Prince's impolitic plan of restoring the Roman ritual by universal toleration, seems to have been almost inspired by him."

Father Carayon, about 35 years ago, published about 50 pages in 8vo. of a correspondence between the Bishop of Quebec, Briand and Fathers Meurin and Floquet. It is almost impossible to secure a copy of the publication now." —[Rev. E. A. Jones, S. J., Mar. 24th, 1900.]

The diary of John Adams under date of Wed., Sept. 14th 1774, says:

"This day Mr. Chase introduced us to a Mr. Carroll, of Annapolis, a very sensible gentleman, a Roman Catholic and of the first fortune in America. His income is ten thousand pounds sterling a year now, will be fourteen in two or three years, they say; besides his father has a vast estate which will be his after the father's death." —(Works Vol. II p. 380.)

Col. Byrd of Virginia in his diary written in 1728, in noting his passage through Ansemond county where there were many Quakers and Puritans, because the land not

being good for tobacco "gives room for dissenters, as the Church of England clergymen were paid in tobacco and where good tobacco did not grow they did not go," said "The ill repute of the tobacco in those lower parishes makes the clergy unwilling to accept of them, unless it be such whose abilities are as mean as their pay. 'Tis a wonder no Popish missionaries are sent from Maryland to labor in this negleeted vineyard, who we know have zeal enough to traverse sea and land on the meritorious errand of making converts."—[Early Relations between Maryland and Virginia, J. H. U. S. 13-S. III, p. 39.]

At New Orleans in 1811 there were but 20 Paschal communions and in 1838 the Easter communion in the small chapel belonging to the Bishop, without counting the Irish chapel and that of the Sacred Heart and other congregations, amounted to 10,000.—[Catholic Herald, Jan. 28, 1842.]

Even already in their writings and speeches ministers showed as much anxiety to attack and ridicule their rivals as to edify their followers, and Philadelphia, the centre of toleration, saw sects support their rights by insults and blows. The time will come when these combats will be fraught with danger."—(Translation from Travels in the U. S. 1781, by Abbe Robin, chaplain in French Army, p. 214)

William B. Reed in Life of General Reed, Vol 2, p. 307, says:

"The prophecy of 1781 was realized in 1844." In 1844 the Anti-Catholic Riots occurred in Philadelphia.

In 1814 many pious persons who contributed to the support of the Public School Society, of New York, considered the reading of the Bible was far from sufficient for the great purposes of positive religious training. An arrangement was made by which a voluntary association of fifty or more ladies from the various religious denomina-

tions met in the school rooms on Tuesday afternoons and gave instructions from the catechism of their various churches.

The report for 1814 gives the number of Roman Catholic children instructed as 9. The report for 1815 gives 57. In 1816 the plan was abandoned.—(Boese History of Public Education in New York p. 98.)

In April 1820, the New York Legislature passed an act relative to the Roman Catholic Benevolent Society of the City of New York.

It required the commissioners of the Common School Fund to allow and pay to the trustees of the Society their proportion of the Common School money.

In 1805 there were in New York City 141 teachers; 106 males and 35 females, including those of the church schools, supported by the Dutch reformed, Episcopalian, Presbyterian and Roman Catholic denominations, the last of these having the largest, numbering about 100 in attendance.—(Boese History of Public Education in City of New York, p. 24.)

In 1818 Mr. Charles Picton, a teacher on the Lancasterian system, arrived from England. He was appointed to a new school opened in Rivington St. on May 1st, 1819. In the time from his arrival to this opening he was employed in reorganizing on the Lancasterian system, the parochial school of St. Peter's in Barclay St. (*ibid* p. 33.) In December 1818, St. Peter's school was visited by Mr. Lancaster, the originator of the system, who had come to America to advocate the advantages of his plan of tuition by which but one teacher was employed in a school and monitors, the elder pupils, assisting.

Later it became known as the monitorial system. Later it was proclaimed that the monitorial system had been weighed and found wanting.

In 1822 the School Fund was distributed. St. Patrick's had 345 pupils and received \$679 20; St. Peter's had 315 pupils and received \$619..36; The Roman Catholic Benevolent Society had 32 and received \$62.72.

"Finotti": Mr. Martin J. Griffin, editor of the American Catholic Historical Researches and Griffin's Journal writes: "Though not satisfying, it may be useful to "Finotti" to know that I have made long and diligent search to discover the manuscript second part of Father Finotti's work, and have not been able to get trace of it. It is likely his library and manuscripts were sold, for once a number of autograph letters he had were offered me for purchase. Some of his books are in the Historical Department of the Notre Dame University, whose chief, Prof. J. F. Edwards; also, I believe, made search for the desired manuscript without success. It is probably in the collection of some autograph collector and may not come to light for public use until a sale of such collections takes place." This settles the question. Where Mr. Griffin has failed, who can hope to succeed?—The Pilot, August, 1900.

The London Chronicle for 1758, No 310, in a "Letter from a gentleman in General Abercombie's army at Lake George," New York written August 24th, 1756 in a description of the Province says; "Another good Governor was an Irish Papist (give the devil his due). In the reign of James the Second, that poor bigot King sent by the hands of the Governor of Canada, a permit to this then Governor to suffer the French priests to come into New York government under the pretence of making converts among the Indians. But when his Majesty's rascally orders were presented to the New York Governor, he would pay no respect to them; he knew what it was to give a Frenchman and a Jesuit too, any footing, and therefore told the Jesuit, "My master has been imposed upon; he does not understand these things; so you must stay on your own side of St. Lawrence River till I get further orders from him, after giving him a true state of this country."

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QUARTERLY.

ONE DOLLAR A YEAR.

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Some Errors of Catholic History.

1. That Washington, Rochambeau, Lafayette and De Grasse were at a Te Deum in St. Joseph's church, Philadelphia on November 4th, 1781 or any other time in commemoration of the victory at Yorktown.

Error. No such celebration took place at St. Joseph's. The Te Deum was in St. Mary's by appointment of the French Minister, Luzerne, whose Chaplain, Abbe Bandol, delivered the discourse. Washington, Lafayette and Rochambeau were then in Virginia. Washington did not leave Yorktown until November 5th—the day after the Te Deum in Philadelphia. Sermons and poems have commemorated this "event that never occurred."

2. That "it was Father John Carroll who got the Pope to use his influence to induce King Louis of France to aid America and it was through Father Carroll that the Catholic Generals—Baron Steuben, DeKalb, Kosciusko and Pulaski were inspired to link their fortunes with the revolutionists."

There is not an atom of truth in all this about Father Carroll.

This "history" was manufactured by John Pope Hodnett, President and Founder of the United Labor League of America on Friday May 21st, 1880, at half past ten o'clock a. m., when he made a speech to the U. S. Senate Committee on Education and Labor.

Stephen and DeKalb were not Catholics. Kosciusko and Pulaski are presumed to be because they were Poles but I have never met with an instance in their American history in which they professed or manifested any concern about the Church or Church matters.

3. That Washington said in New York to Lafayette, "that of all men in America Archbishop Carroll's influence had been the most potent in securing the success of the Revolution." "Yes," said Lafayette, "only for him the King of France would not have sent the French army."

Not a word of truth in this. Washington didn't lie—"He could not," you remember he told his father on that cherry tree chopping day—another historical lie which was manufactured by Minister Weems the book peddling preacher.

4. That "the teachings of the Catholic Church have been for universal freedom and that the universal doctrines promulgated in the Declaration of Independence were copied from her and were handed to Thomas Jefferson by a Jesuit Father from Baltimore whom he was referred to for information on the subject; that Archbishop Carroll was appealed to as a scholar and historian to give his views on the subject and he ordered one of his priests (a Jesuit) to write down the ideas and principles of the Catholic Church on the question of freedom; that he ordered this Jesuit to give to Mr. Jefferson, which he did. When this Jesuit arrived at Monticello, the home of Jefferson, he remained there as the guest of Jefferson for a long time, and as a historian and scholar he of course was taken into consideration and consulted, and from the brain of both scholar and statesman the document (Declaration of Independence) emanated. This Jefferson afterwards acknowledged by saying that "the most important part of the Declaration had been written by a Jesuit Father whom he had consulted as a historian and critic."

All about Jefferson and the Jesuit or Father Carroll is a lie—all manufactured without an atom of truth as a basis. The Declaration was written in Philadelphia, in Jefferson's lodgings. S. W. Cor. Seventh and Market Sts.

5. That King George said: "No sir," said he, turning to Mr. Pitt, the Prime Minister of England, "I will sign no bill granting Catholic Emancipation, after the action taken by the Bishop of Baltimore. He detached America from my dominion by aid of the French army and navy, and the force of Irish Catholics. No, no, Mr. Pitt, you need not stop to argue the question with me; my mind is made up on that point."

"Then," said Mr. Pitt, "if that is your Majesty's determination, I can not remain in office, for I am pledged in one of the articles of union between England and Ireland to grant Catholic Emancipation. It is necessary to save the British Empire. I must resign."

"Well," said the obstinate king, "do so, do so!"

So Pitt resigned and Catholic Emancipation was not granted for twenty years afterwards.

If the King said that—and he never did—it was but another evidence of his ignorance and insanity.

6 "The people of Boston turned out to receive the French army, led by a Catholic priest, through the streets of the city. All the ancient burgesses of Boston turned out and went to the Catholic church in compliment of the French allies. And all the old English statutes against the Catholics were repealed on the spot. This is the record of the day."

Not a word of truth in it. There was no Catholic Church in Boston during the Revolution.

7. That Rev. Robert Harding S. J. of St. Mary's Church, was called "The Peter, the Hermit of the American Revolution."

Not true. He died September 1st, 1772. There is no record of a word of this against "English tyranny."

8. "How it must pain some of our brethren to know that Francis Scott Key, who wrote 'The Star Spangled Banner' on the back of an old envelope during the bombardment of Fort McHenry, was a Catholic, married into the family of Chief Justice Taney, another Catholic, and whose descendants to-day in Maryland are all Catholics."—*San Francisco Monitor*. [1898]

The Pilot said "It is well known he was a Catholic."

The Church Progress, of St. Louis asked, "Is it true?"

No, Key was an Episcopalian. He died January 11th, 1843, and was interred in Greenmount Cemetery, Baltimore. In 1866 his remains were removed to Mt. Olivet Cemetery, Frederick, Md.

Chief Justice Taney wasn't much of a Catholic—though we sing his praises loudly. To make an ante-nuptial contract that his daughters, if any, should be raised in the Protestant faith of their mother, isn't a sign of having the true faith very strongly. He had no sons. His wife is buried at Mt. Olivet Protestant Cemetery . Frederick, Md. He was buried in the Novitiate grave yard, Frederick, but in 1900 the remains were removed to St. John's Cemetery.

9. That: A Catholic priest was a resident of Philadelphia in 1686.

Error. It arises out of a mistake of "Watson's Annals." William Penn that year wrote to Jas. Harrison, his steward, to send to him, at London, specimens of the product of the colony. He said he could get "fine shadd from the old priest." Watson and his followers took this to be a Catholic priest forgetting that the Quakers used the word "priest" to mean minister of any denomination. The "priest" Penn referred to was Fabricius minister of the Swedish church.

Imagining that a Catholic priest was at that time a resident of Philadelphia some writers and speakers have declared that Mass was first celebrated in Philadelphia in 1686.

When Mass was first celebrated is not known. No evidence is yet available to show that Mass was celebrated earlier than at or near Christmas 1707 or New Year's 1708, according to modern chronology. On February 14th, 1707-8 Rev. John Talbot, Episcopal minister at Burlington, N. J., wrote Rev. George Keith, then in Connecticut, "I saw Mr. Bradford in New York. He tells me Mass is set up and publicly read in Philadelphia." On the 10th of January previous he had written to the [London] Society for the Propagation of the Gospel, "There's the Popish Mass at Philadelphia. I thought the Quakers would be the first to let it in, particularly Mr. Penn for if he has any religion 'tis that."

This refers to the public celebration of Mass. It was the occasion of the reception into the Church of Lionell Brittin, the church warden and his son. But undoubtedly Mass had been often before celebrated in the house of one of the faithful without any public attention, for the "public and open profession and exercise of the rights of religion" was guaranteed to all settlers by Penn.

"There are others."

Early Letters of Archbishop Kenrick.

The originals of the following letters of Francis Patrick Kenrick, afterwards Bishop of Philadelphia, and Archbishop of Baltimore, on his way to Rome in 1815, and while a student there as well as when a young priest at Bardstown, Ky., were copied from the originals in the archives at Baltimore by Editor THE RESEARCHES on December 31st, 1901. There are many other letters of his there:

LIVERPOOL

Wednesday, 13th Sept. 1815.

Dear Uncle:

I received your 2 very affectionate Letters in due time and delayed answering them in hopes of being able to send you an account of our departure hence. Three weeks have passed since we left home and yet we still remain here. The want of a cargo delayed the vessel the greatest part of this time, but on Thursday last the Captain informed me that he expected to sail on Saturday. I mentioned this in a letter to my Father and mother on last Thursday and told them we hoped to leave on Monday at farthest. We would have gone on Sunday but that the vessel was not cleared out at the Custom House, which put off our departure 'till Tuesday and the Low Tides have prevented our vessel getting out of the Dock on Tuesday so that the day of our sailing is finally fixed for Friday. We are pretty certain of getting away either then or on Saturday. Should the Winds be as unfavorable then as the Tides are now we may be delayed some time in the River. However we will not regret that so much as we will be at no expense. As my parents perhaps are in expectation of receiving a Letter announcing our departure you would much oblige me, Dear Uncle, by sending them an account of our delay. I am informed that Dr. Murray was seen in this Town on last Saturday week. Richard Murray has not received a Letter since we came here which greatly surprises him.

The Directions you are good enough to give me in your Letters I am very thankful for and am determined to follow them as well as any other advice you may hereafter think fit to give me. Richard is rather apprehensive of something disagreeable having happened at home not receiving any News from thence. He sends his best regards to you. The weather is delightful here and we thank God in excellent health and spirits excepting Richard's anxiety about the Letters. I

shall write to my parents on the day we leave Liverpool and the first opportunity after. I cannot expect the happiness of receiving a letter from you Dear Uncle until I am settled in Rome when I hope you will add to the many other favors I have received from you that of letting me hear from you. In the meantime I remain with the greatest respect, Gratitude and Affection, Your Obedient Servant

FRAS. P. KENRICK.

Addressed

Rev. Richard Kenrick,

Francis Street, Chapel House, Dublin.

By letter of August 28th, 1819, of Fras. P. Kenrick, to his uncle it appears that Richard Murray did not believe himself called to the priesthood and so abandoned the studies in Propaganda.

F. P. KENRICK TO HIS MOTHER.

ROME, HOLY THURSDAY.

8th April, 1819.

My Dear Mother,

As Mr. Richmond, a young Franciscan is now returning to Dublin I avail myself of the opportunity to write a few lines to you. I send you a gold medal that the Pope gave a person that supplied my place in the Washing of the Feet, a ceremony that he on this day is accustomed to perform, and to which two of the students of the Propaganda have a right to go, but as we are not Priests we sent two others in our place.

Accept this as a small token of my love and duty and make no scruple of converting it into current money should you be in want of it. Recommend me to God in your prayers and believe me your affectionate Son,

F. P. KENRICK.

From *Baltimore Archives.*

Ex, Sem. St. proph

BARDOPOLIS, 15th die Oct. 1828.

Dear Mother.—I am happy to learn from my uncle's letter that you have received the reittance sent you at my request by our generous Bishop. You were doubtless astonished at receiving such a sum from a Missionary in so poor a Diocese, and who himself possesses nothing. But the kind-hearted Prelate thought he could not better apply a portion of the donation of some pious Friends in Europe than to the relief of a distressed Widow, the mother of one who sacrificed her happiness to the interests of Religion in his Diocese. My own resources are so scanty that I seldom have half a dollar at my disposal.

I hope your health will improve and that the consideration that your distant child still cherishes the most sincere affection for you will cheer your drooping spirits. Let us continue to seek to benefit each other by prayer for our mutual sanctification that we may be eternally united. I can enjoy no greater consolation than that of knowing that by the fervent practice of your Religious duties you are anxious to secure a blessed eternity.

Pray for me that I may never cease to serve that God whose mercies to me are so unbounded. O, for a thousand deaths before I prove faithless to my ministry, insensible to his goodness. Farewell dearest mother, and believe the affection wherewith I declare myself

Your Ever loving Child,
FRAS. P. KENRICK.

Washington and Catholicity.

Extract of a letter from a student in the Propaganda to his relative in this City (Cincinnati) communicated for the *Telegraph*.

The student after relating the appointment of a Coadjutor to the Archbishop and tho' the Church is now spread "throughout the immense country" continues: "Truth needs to be but presented to be embraced where there are no legal impediments. George Washington made this observation to our venerable Bishop Carroll when the latter asked the assistance of his influence to have the laws, which, in some States, were oppressive of Catholics, repealed. He replied, 'If your religion be the religion established by the Divine Redeemer, and you preach the same to the people in such a manner as to convince their understandings, rest assured that the American people will embrace the doctrines of your Church. Moreover the American people are quick of judgment and will soon penetrate and find *where there is the most sure foundation*—that which is built on the word of God, will soon attract their attention; the mass of the people will be found to belong to you.'

"How true has been the prediction of Washington! Already these laws have been abrogated in most of the States; and where they do exist (in two States only) they are of no force."—[*Catholic Telegraph*, Cincinnati, O., August 8th, 1834.]

Nothing to substantiate this alleged "observation" of Washington or evidence of Archbishop Carroll having sought his influence is known..

Who was this student?

Charles Carroll, of Carrollton, on the Evils Threatening the Government—Drunkenness Corrupts the People—Corruption Destroys. The Supreme Court, the Guardian of the Powers of Congress and the Rights of the People—John Jay, One of the Brightest Characters this Country Has Produced—A Daily Cold Bath.

DOUGHORAGEN. 28th June. 18??.

MY DEAR SIR.—The sentiments expressed in yr acceptable and interesting letter accord perfectly with mine; though no correspondence has taken place between us since I ceased to be a member of the committee of the board of war, the drudgery of which fell upon you, the transactions of those days still occupy my thoughts, of course you are frequently an object of them, all of who took a part in that hazardous and glorious cause are dear to me, the memory of those gone before us I venerate, the living I love; all acted from principle and all contributed more or less to our Independence. The government established by the people will secure their happiness as long as its end, spirit, and principles are acted upon and preserved; should the jealousy and ambition of some States succeed in sapping the powers of it or so restrict the exercise of them as to control its superintendence over the States within the limits prescribed by the constitution, the Confederacy will be dissolved, and all the evils experienced under the first will recur, and in a greater degree in proportion to the encrease of population and multiplicity of clashing interests.

I think with you the addition of new States will not produce but will rather prevent at least retard such an event; are there not other evils threatening the general government? What government, the principal object of which should be the preservation of morals, can subsist amidst their general corruption? What has a greater tendency to corrupt them than the prevalence of drunkenness of the lower classes of society? ..

I consider the supreme court of the U. S. as the strongest guardian of the powers of congress and rights of the people; as long as that court is composed of learned upright and intrepid judges the Union will be preserved. Would it not be an improvement of the

federal judiciary to make the supreme court consisting now of seven judges, and reducing that number, merely a court of appeals stationary at Washington holding three terms in each year? That court being so constituted, circuit judges should be appointed sufficient for the administration of justice in this extended and extending empire but I forget I am writing to a judge, a good and upright one sutor ne ultra crepidam.

I do not correspond with Lafayette just before his sailing, expecting him in Baltimore I invited him to my country seat; and suspect he did not get my letter; in all yours to him I beg you to assure him of my affectionate remembrance and esteem. I am sorry to learn from yr letter that Mr. Jay is lingering under a sickly constitution of body but possessing a mind unimpaired by sickness. I envy your happiness in corresponding with so good and great man, in my estimation he is one of the the [sic] brightest characters this country has produced. I yet remember with pleasure a conversation at his house over a bottle of good old Madeira between him and Mr. Clinton afterwards vice President at which I was present but not bearing any part in it, this incident has probably escaped his memory, but it will never mine.

I am pretty active for a man in his ninetieth year; my rambling is over, and now limited between this Manor and Baltimore. I should be happy to see you again, but of this I despair from the causes mentioned in your letter and in this. . .

Your recovery from yr late indisposition will soon permit me to resume the cold bath, which I have used at intervals upwards of fifty years since coming here I have gone into my cold bath only thrice owing to the damp and cool weather, when settled and warmer I shall resume the habit.

I have always taken great delight in reading: the weakness of my eyes deprives me of that pleasure conversing with the dead we are amused and instructed and not flattered; to be excluded from their conversation at my time of life is a serious misfortune; to be exempt from every evil in this state of probation is the lot of very few, if of any.

You seem to think your letter is too garrulous; I am pleased with its garrulity. dulce est decipere in loco.

Reflecting on the prosperous terminations of the contest with England the fortitude steady perseverance displayed, and the privations supported during its continuance what consolation must they not feel who were actors in it?

Forsita te hæc meminisse juvabit.

With respect and esteem I remain

Dear Sir

Yr friend and hum Sert.

CHARLES CARROLL of Carrollton.

To the Honorable Richard Peters, Philadelphia.
[Peters' Papers, Pa. His. Soc.]

The Apostate, Lord Baltimore—The Calverts— Was Maryland a Catholic Colony?

PHILADELPHIA, March 23, 1901.

Editor of *The Observer*: [Pittsburgh]

You report the death of Cecilius Baltimore Calvert "Head of the Calverts." So impressed are Catholics with the names "Baltimore" and "Calvert" that the absence from your report of any account of religious ceremonies at the funeral of this aged representative of the name, is more observable than a report thereof would have been, had such taken place. You report the deceased as "the great-grandson of the fifth Lord Baltimore Charles Calvert." But the fifth of the title was Benedict Leonard Calvert, the apostate from Catholicity. His father and grandfather had been deprived of their proprietary rights in the government of the Colony established by the second Lord Baltimore because of their Catholicity. The last Catholic Lord Baltimore was Charles Calvert, who died February 20, 1714-15, or, as we would now say, 1715. His son Benedict Leonard in 1713 "publicly renounced the errors of the Romish Church" and so was "received into the Church of England." He took his six children "from Popish seminaries abroad" and sent them to Protestant schools in London. His father didn't like the apostacy. So he withdrew an allowance of 450 pounds. Benedict Leonard expected by his change of religion to have restored the rights in Maryland his ancestors had been deprived of by their Faith. But, God bless us, he died April 5th, 1715 just about six weeks after his father.

Then his son Charles, sixteen years of age, through his guardian, Lord Guilford, petitioned for the restoration. It was granted to "give encouragement to the educating of the numerous issue of so noble a family in the Protestant religion."

How strangely things occur. Lord Guilford got into political trouble, was arrested and when released went to Paris, became a Catholic in 1728, and died in 1734.

Lord Charles Baltimore, son of the apostate, appointed Capt. John Hart Governor of Maryland. Under his administration, of course we may well believe, many laws oppressive of Catholics were passed and enforced in a colony we Catholics are told so often was a Catholic colony—which it never was. These laws remained until the Revolution. Charles Carroll of Carrollton gave their existence as one reason for his taking the side of resistance to England.

This Charles Calvert, whose "great grandson" you report as having died on March 13, "was something of a fool to judge of the face by the portrait of him," says Carlyle. You report that the mother of his son, Benedict Calvert, was not known. But there are records telling the name.

His legitimate son, Frederick, followed his example in immorality. He was tried in 1768 for an infamous crime upon a female and died in 1771 without legitimate issue.

That's the way the family of the Founder of Maryland ran down.

In 1860 Col. Angus McDonald was sent by the State of Virginia to England to make investigations concerning the boundary line between that State and Maryland. He hunted up the representative of Lord Baltimore and found him in jail for debt—he had been there twenty years.

So apostacy led to illegitimacy. So that all the Calverts in England or America have two black stains in their blood.

MARTIN I. J. GRIFFIN.

(The apostacy of the fifth Lord Baltimore is well-known to all students of the history of Maryland. The death of the late Cecilius Baltimore Calvert was chronicled by *The Observer* simply as an item interesting to all who had heard of the family and its colony.

While Mr. Griffin is fairly right in saying that the Maryland foundation was never a Catholic colony, there is no doubt: 1. That it was about as Catholic as it could be safely made at the time; 2. that the majority of the first settlers were Catholics, and 3. that the prime object of Lord Baltimore was to establish a refuge for the Catholics of England from the persecution to which they were then subjected in that country. Ed. *Observer*.)

The Maryland Colony.

PHILADELPHIA, March 31, 1901.

DEAR EDITOR.—While I do not wish to open a discussion of the points involved, I am one who has no doubt on all the points you present:

1. I am of the belief that Maryland was never a Catholic colony, considering "Catholic" in its religious meaning and aspect. It was a Christian colony.

2. The majority of the gentlemen first settlers were Catholics, but the majority of the people they brought as actual settlers to entitle them to land for certain number of colonists were Protestants.

3. There was no special persecution of Catholics in England at the time. It was the Dissenters who just then were getting the lash of the Established Church—not the Catholics. They had had their turn and were to get another round later. But there is no evidence that Lord Baltimore sought to establish a refuge for persecuted Catholics. He didn't get any persecution himself. On the contrary it was after he became a Catholic that he got his title and lands in Ireland and grant of Maryland. Not a gentleman settler can be named who had the hand of oppression placed on him in England and so made to seek a refuge in America. Respectfully,

MARTIN L. J. GRIFFIN.

Thomas Jefferson Declares His Belief in the Good of Scriptural Paintings in Catholic Churches.

COPY OF A LETTER FROM MR. JEFFERSON.

DEAR SIR.—I ought to have thanked you for your sketch of the Court of death, which we have all contemplated with great approbation of the composition and design. It presents to the eye more mortality than many written volumes, and with impressions much more durable and indelible. I have been sensible that the scriptural paintings in the Catholic churches produce deeper impressions on the people generally, than they receive from reading the books themselves, with much more good to others. I hope Mr. Rembrant Peale will receive for himself not only the future fame he is destined to acquire, but immediate and just compensation for the present, for I sincerely wish prosperity and happiness to all you and yours.

TH. JEFFERSON.

C. W. PEALE.

[*Catholic Telegraph*, April 11th, 1834.]

Rev. Richard Archbold, Apostate Jesuit.

The *Pennsylvania Gazette* of June 19th, 1755, tells of the conversion to Protestantism of this priest by being received into the Church of Ireland at Dublin on the Sunday prior to March 15th 1755, and states he was ten years a missionary in Maryland.

Rev. E. I. Devitt, S. J., supplies THE RESEARCHES with this information:

January 16, 1902.

DEAR MR. GRIFFIN:

I regret that there has been so long a delay in answering your last letter of enquiry. But I was away from home, during the Christmas holidays, and since my return, I have been quite busy. Besides, you wrote: "No hurry."

REV. RICHARD ARCHBOLD.

I copy from a letter of Fr. George Fenwick, dated at Georgetown, 1856.

"Oliver says: Born August 15, 1713; entered the Society, 17 Oct., 1731; for several years, he was employed on the Maryland Mission where he made the Profession of the four Vows, the 22nd of July, 1749. Three years later he was certainly in the Midland District.

"N. B. Fr. Archbold apostatized in Ireland in 1754 (1755.)

"This apostacy was to secure the possession of an estate. It was public, in St. Andrew's Church, Dublin, on Sunday, 16 March, 1755; but he does not appear to have exercised any ecclesiastical functions for the remainder of his life.

"He was in Maryland, in the Catalogue for 1740; mentioned in 1745, at St. Thomas; again in 1746 and 1749, when he is marked as having returned to Ireland, or England. He has left behind him many books, with his name written in them, which are still to be seen at Georgetown College, at St. Thomas and Newtown."

So far, Father George Fenwick; he was far and away, the best equipped man in the Province for his knowledge of the early colonial and ecclesiastical History of Maryland. He had gathered together all the papers that he could find in our houses, and, although frequently importuned to write, he could never be induced to put his recollections into form. It has been an incalculable loss. Some of the Scholastics, notably the late Father Provincial, Robert Fulton, when a young

man, offered to act as scribe—to let him walk up and down the room, talking, and they would jot down, what he had to say—but, he was too indifferent.—At least he refers to documents, evidently of Jesuit origin and treating of Jesuit affairs, which he used, and which cannot be found now. I have found the want of papers many a time; Father John Sumner, complained of the same thing, when he was writing the History of Georgetown College for the “College Journal.”

Now, the Campbell papers were kept for some time, after his death, at Ellicott's City, Maryland, where he resided; afterwards, they were placed in charge of George Miles the Poet, and Professor of Mt. St. Mary's College. He went to New York—died there—papers, where are they? Try to find them—and the Cath. Hist. Soc. will owe a debt of gratitude—or, when I come into the possession of the bequest to G. T. C. for Historical Research into Maryland Colonial affairs, I will be able to make a handsome offer for them.

The points that Father Fenwick gives relating to Archbold, are about the same as I have collected from independent sources. The date 1754 is manifestly an error, as he quotes 1755 from Oliver, shortly after, and this agrees with the date of your *Pennsylvania Gazette*.—The “Midland District” was in England.

I know nothing further of Archbold. The laws of Ireland at that time were such as to prevent a Catholic from succeeding to landed estates, unless he conformed to the Protestant Church—the next of kin, being a Protestant, could bar the real heir out, and take possession of his property. It may be that Archbold—in conforming—had no worse motive,—than to prevent some scoundrelly relation from taking advantage of the iniquitous law—Let us hope, that he had the grace to repent of his sin, before he was called to his account.

Perhaps, some Irish book of pedigree, or the landed gentry, such as O'Hart, could furnish more information about him and his family.

YOURS FAITHFULLY,

E. I. DEVITT, S. J.

Robert Brooke born in Maryland in 1663, became a Jesuit in 1684. He is the first native born priest of this Country—the old United States.

Penalty for Observing Christmas in Massachusetts, 1670.

"For preventing disorders arising in several places within this jurisdiction, by reason of some still observing such Festivals, as were Superstitiously kept in other Countries, to the great dishonor of God and offence of others;

"It is therefore ordered by this Court and the Authority thereof, that whosoever shall be found observing any such day as Christmas or the like, either by forbearing labor, feasting, or any other way upon any such account as aforesaid, every such person so offending, shall pay for every such offence five shillings as a fine to the Country."

This law was passed in 1670, in a bill also prohibiting gambling, dancing in public houses, card and dice playing, and it is found on page 57 of the "General Laws and Liberties of the Massachusetts Colony;" it was repealed in 1680.

In the year 1621, we find an incident recorded in "Bradford's History of the Plymouth Plantation," illustrating the aversion the inhabitants then had to the celebration of Christmas which afterwards found legal expression in the above act of 1670; we quote *verbatim* from page 134 of the reprint (Boston, 1899) of this old history, under the year 1621:

"And herewith I shall end this year. Only I shall remember one passage more, rather of mirth then of waight. One ye day called Christmas-day, ye Govr. caled them out to worke, (as was used.) but ye most of this new-company excused them selves and said it wente against their consciences to work on yt day. So ye Govr. tould them that if they made it mater of conscience, he would spare them till they were better informed. So he led-away ye rest and left them; but when they came home at noone from their worke, he found them in ye streete at play, openly; some pitching ye barr, & some at stoole-ball, and shuch like sports. So he went to them, and tooke away their implements, and tould them that was against his conscience, that they should play & others worke. If they made ye keeping of it mater of devotion, let them kepe their houses, but ther should be no gameing or revelling in ye streets. Since which time nothing hath been attempted that way, at least openly."

Contributed by James F. Brennan, Esq., Peterborough, N. H.

**Appeal of the Catholics of Natchez, Miss., to
Archbishop Carroll for a Priest—1816.**

From the *Archives* at Baltimore, Miscellaneous.

REV'D SIR.—At the request of my Catholic Brethren of this place I take the liberty of addressing you as our chief Pastor, and submit the following circumstances to your consideration.

The Catholics of this town and territory have, as I am informed, been destitute of a Pastor for upwards of twenty years; in consequence of which many of their children of different ages, have never been baptized.

About twelve months ago, we applied to the chief Pastor of the Church at Orleans, requesting that he would appoint a Clergyman for this place, and in the meantime held a meeting in order to raise a salary by subscription for our Teacher if happily we should get one.

At this meeting a sum of \$500 was subscribed; but before it could be made convenient to hold a second, we received an answer informing us that we could have none, and here the business for that time finally remained and still remains. We are all of us willing and there is no doubt but we will be sufficiently able to raise a generous support for our Pastor. And if he were inclined to teach a school this place would afford liberal encouragement and such an institution would be productive of material advantage, which is, that many of the Catholics who are scattered about the Territories, several of whom are in easy circumstances would be apt to fix their residences in town, to embrace the opportunity for the improvement of their children. To prevent any unnecessary trouble on your part, by ordering our Bishop, Mr. Dubourg, to fill the vacancy we wish to inform you of our unanimous sentiments as it respects this circumstance. We want none but a man sufficiently acquainted with the English language and who can deliver an edifying and interesting discourse in that language; a circumstance upon which, in a considerable degree, would depend the improvement of our zeal and increase in our numbers, objects not to be overlooked in making an estimate of the abilities of a Pastor for such a place as this. We are led to hope that you will please to act the needful upon this occasion, and we wish to hear from you as soon as it may be convenient. With the most respectful attachment, I remain your very humble and most obedient Servant,

DANIEL MCGRAW.

Natchez, Mississippi Territory, Nov. 11th, 1816.

P. S. This place for these late years is as healthy as any place this side of Philadelphia.

The Continental Congress Donates Land for the Support of the Catholic Religion and Schools.

In an examination of the Papers of the Continental Congress at the State Department, Washington on December 30, 1901, the original copy of the following document was found among the Reports of the Committees in Book No. 19, Vol. VI, page 9. It is dated September 1788.

RELIGION. . .

PAPERS OF CONGRESS, REPORTS OF COMMITTEES, SEPT., 1788.. No. 19,
VOL. VI., p. 9.

And whereas Congress by their Act of 20th of June and 29th of August last,took measures for confirming in their possessions and titles all the French and Canadian inhabitants and others, settlers at or near the River Mississippi,Illinois to Wabash,who on or before the year 1783 had professed themselves citizens of the United States or any of them and for laying off the several tracts which they rightfully claim within certain limits. And also in and by the said acts directed the laying of certain tracts of land of such extent-as to contain certain four hundred acres as donations to each of the heads of families in the district thercin mentioned to be divided among them by lot,but omitted making any grant of land for supporting Religion and for Schools of Education as had been done in the sale of land in the Western territory, for supplying which omission.

Resolved that before any of the tracts of land divided by the above mentioned Acts as donation to the heads of families, shall be laid off, there shall be laid out two tracts of land of —— acres each adjoining to each village, not the property of any of the inhabitants of such village; one of which said tracts adjoining each village shall be and remain forever to the sole and only use of supporting the ministry of Religion [“of the Gospel” stricken out and Religion inserted] in such village, and the other of said tracts to remain in like manner for supporting Schools of Education in the village it adjoins, anything in the Acts of Congress of the 20th of June or 29th of August last to the contrary notwithstanding.

Endorsed:

Report No. 4, Mr. Clark, Mr. Williamson, Mr. Madison on Memorial of M. Tardiveau, Agent for the inhabitants of Illinois and Pt. Vincennes, Read Sept. 1788.

See Reports on application of Geo. Morgan for purchase of land on Ohio and Mississippi, 1788."

At the meeting of the American Historical Association held at Washington, on Dec. 28th, 1901, Mr. Gaillard Hunt of the Department of State read a paper on "James Madison and Religious Liberty," in which as early as 1784 Madison had in Virginia Constitution Convention opposed any tax for the support of Religion in that State though Washington, Lee and other distinguished men had petitioned therefore.

The document herewith given shows Madison four years later upholding the granting of the support of the Catholic Religion and Schools. It is significant that the words "of the Gospel" were stricken out and "Religion" substituted therefor.

Judge William Gaston to Bishop Neale Concerning the "Factious Part of the New Orleans Congregation," 1816.

Archives, Baltimore, Miscellaneous.

WASHINGTON, January 20, 1816.

MOST REV'D. SIR.—I lost no time in making inquiry of Mr. Brown a Senator from Louisiana, relative to the project stated in the Rev. Mr. Sibourd's letter. Mr. Brown assures me that no such Petition has come on—and states further that he has no reason to believe any such Petition will be sent to Congress. If any step is taken by the factious part of the New Orleans congregation to free themselves from the jurisdiction of their superiors they will probably proceed by an application to the Legislature of the State of Louisiana. I return you the Rev. Mr. Sibourd's letter and have the honor to be

WILL GASTON.

Addressed, Bishop Neall, Georgetown.

**Petition of the Catholics of New York to the
Continental Congress, December, 1783.**

While examining the Papers of Congress at the State Department, Washington, on December 31st, 1901, the following original document was discovered:

Dec. 1783.

The Committee of this Week, to whom was referred a Paper intitled "The Petition of the Roman Catholicks Inhabitants of the City of New York

REPORT

That on examining the said Paper it does not appear to have been signed, nor in any manner authenticated so as to ascertain if it be the Act of the said Roman Catholicks, or the Act of any Person or Persons by them authorized.

That the said Paper, tho' stiled a Petition does not contain any Prayer requiring an Answer from Congress in their Collective Capacity, nor could any Prayer arising from the Facts stated in the said Papers, be properly addressed to Congress.

Matters of this kind being more proper in the opinion of your Committee, for the Consideration of the State in which the Petitioner may reside.

"Endorsed" Report of the Committee of the week on a Paper stiled Petition of the Roman Catholicks in City of New York.

[No. 32, p. 531, State Department Ms.]

The Petition is not among the Papers of Congress so the exact relation of the grievances complained of are not known. Without doubt they related to the illiberality of the New York Constitution limiting the rights of Catholics.

Bishop's Charge.

**PROVIDING FOR THE CELEBRATION OF THE ANNIVERSARY OF THE
EVACUATION OF QUEBEC BY THE AMERICANS ON THE 31ST., DE-
CEMBER, 1775.**

[Translation.]

Jean Olivier Briand, by the mercy of God and the grace of the Holy See, Bishop of Quebec, Suffragan immediate of the Holy See, Honorary Canon of the Metropolitan Church of Tours, etc.

To the Catholic people of Quebec, Salutation and Benediction in Our Lord Jesus Christ.

What are to-day your sentiments, Dearly beloved Brethren, on the happy and glorious event of the 31st December, 1775, of which the anniversary will, in three days from this date, recall the grateful and consoling memory? You looked upon it then as a singular dispensation of Divine Providence, to be remembered and held as a debt of gratitude to the God of armies for all time. This was the language of His Excellency and of all our officers and all our men. With the greatest consolation did we witness on the part of all the generals and faithful defenders of this town manifestations of the sentiment and see them all combine to render homage to the Supreme Being for the victory of that day. Nor could we, in view of the principles of our holy faith, augur otherwise than favorably of the event or refrain from hoping for what the Lord really accomplished and what He never fails to perform when men are faithful in rendering to Him due tribute of glory and honor. He consummated His work, and after having amid the shades of night, rescued us by a kind of miracle, or rather by a real miracle from the hands of our enemies, and delivered them into our hands, when they deemed themselves victorious, that God of goodness, against whom neither science, nor wisdom, nor strength, nor craft, nor knavery can prevail, restored to us, and not only to us but to the whole colony, the blessing of liberty.

And here perhaps I should enumerate and set before you in detail all the marvels which the Lord has accomplished in our behalf, in order to convince you that it is your most strict duty to give Him thanks and sing His praises: *Cantate Domino canticum novum quia mirabilia fecit.* But you have well weighed and appreciated these wonderful mercies of God, and times beyond number have I been delighted to hear you proclaim it, in accents which faith alone can inspire. It was God and God only, who restored to us H. E. Monsieur Carleton. He it was who covered him with his shadow, who guided his footsteps, and brought him safely through the network of most vigilant sentinels specially posted at every point of vantage in order to capture him and carry him off; it was God who enabled our illustrious Governor to put courage in every heart, to tranquillize the minds of the people and to reestablish peace and union in the town. It was God himself who imparted and preserved unanimity and concord amidst a garrison consisting of men of different ranks, characters, interests and relig-

ions. It was God who inspired that brave and glorious garrison with the constancy, strength, generosity and attachment to their King and their duty, which enabled them to sustain a long and painful seige during the severity of a Canadian winter. Did you not also recognize a further evidence of the sp'cial protection of Divine Providence in the matter of the failure of a fire-ship which would in all probability have reduced to ashes the whole of the lower town? What more need I say? The arrival of help from Europe at a most opportune moment and but a few hours in advance of the assistance which reached the enemy; the terror manifested by the enemy on seeing His Excellency outside of the walls with a small number of men; the affair of Three-Rivers; the precipitate flight of the enemy on the approach of our troops; the victories won on lake Champlain; was not all this the work of Divine Providence and do not these wonderful mercies call for our gratitude? *Cantate Domino canticum novum qui mirabilia fecit.* Let us then Dear Brethren most joyfully chant a hymn of rejoicing and gratitude to our God, who has worked so many wonders in our behalf. Let us sing it, our illustrious Governor, who is of one mind with us in this matter, asks for it. Your brave commanders, under whom you have won so much glory, have asked that it be done and begged of us to chant a solemn Mass, in order to testify before Almighty God by that august sacrifice, in a manner more worthy of Him and in better keeping with their sentiments, to their heartfelt and boundless gratitude.

Wherefore, after having conferred in this matter with the clergy of our episcopal city, we have resolved to celebrate, at or about nine of the clock, on Tuesday next, 31st December, in our Cathedral Church, a solemn Mass in Thanksgiving, after which we shall, in Pontifical Robes, chant the *Te Deum*, whereat our clergy secular and regular shall attend. We exhort and nevertheless enjoin upon all the people to attend thereat, in so far as it can be done, in good faith and before God. We should not consider as being exempt from sin those who through ill will or a spirit of criticism and disobedience, and for no other reason absent themselves therefrom. The *Te Deum* is to be followed by Benediction of the most Holy Sacrament, and we grant an indulgence of forty days.

Given at Quebec, under our hand, the seal of our Arms and the signature of our Secretary, this 29th December, 1776.

† J. OL., Bishop of Quebec.
Par Monseigneur,
FRS. PERRAULT, Priest, Secretary.

In "*Revolutionary Letters*" translated by W. L. Stone, page 67, may be read the following extract from a "Private Letter from Canada which arrived in Lower Saxony, August 1st, 1777, written March 9th-April 20th, 1777:"

"At Quebec on December 31st (1776) there was a great festival that day being celebrated as the first anniversary of the deliverance of Quebec on which occasion the rebels lost their great leader General-Montgomery. At 9 o' clock in the morning a thanksgiving service was held in the Cathedral at which Monseignor, the Bishop, officiated. Eight unfortunate Canadians who had sided with the Rebels were present, with ropes around their necks and were forced to do penance before all the church, and crave pardon of their God, Church and King."

Notes of Catholic Canadian Interest.

Report of English Board of Trade Sept. 2d, 1765 against the exclusion of Roman Catholics from the Courts of Justice in Canada (5th Report, page 231 of Appendix English MS Historical Commission.)

Copy of a Letter from Quebec 30th Sept. received 4th Nov. 1766 of the violence of Catholics on the indulgence granted them and the complaints of Protestant and other matters on the subject of Religion with respect to Canada. Above are in Vol. 62 of the Marquis of Lansdowne MSS.

Vol. 61 has Report of the Solicitor General to Lord Commissioners of Trade relative to the disabilities of Roman Catholics in the countries ceded to His Majesty by the Treaty of Paris dated Lincoln's Inn, 10th June, 1765.

In the Marquis of Lansdowne MS is a Letter of Francis Maseres to Lord Shelburne, Inner Temple, 9th August 1775, inclosing copy of a Letter dated Quebec 22d June 1775 in which the writer complains of an Act of Parliament by which he is deprived of the rights of an Englishman, the Roman Catholic religion is supported and the Protestant and their Religion neglected in the Providence.

Also letter of Maseres to Earl of Shelburne dated 24th August, 1775, relating to the provincials after they took Crown Point and Ticonderoga and the refusal of the Canadians to act offensively against the Americans. (His. MS. Comm. 5th Report p. 233.)

Bishop Carroll and Borrowed Books.

CITY OF WASHINGTON, November 18, 1796.

SIR.—Having returned lately from a journey over the mountains, I found here a letter from you of the 9th inst., which had been forwarded from Baltimore. I owe you indeed many apologies for neglecting to restore the books, with which you kindly favoured me; and the more so, as in my answer to your last. I promised to do it by the first good opportunity. By this post, I write to my worthy friend and companion, Mr. Beeston, desiring him not to wait for my return, but to have them sent to you, or to the Rev. Mr. Neale for you, by the first good opportunity.

I am much obliged to you for the use of them, and your kind enquiries after my health, which is now very good, as, I hope, is the case with yourself, and am with great regard, Sir,

Your most obedt. St.
J. BISP. of Baltre.

Addressed to Mr. Joseph Mussi, Merchant, Philadelphia.
[Col. Pa. His. Soc.]

Father Gallitzin an Abstainer.

The Prince-priest, of Loretto, Pa., writing to Bishop Carroll, December 3d, 1807, said: "From what little experience I have had it appears to me that total abstinence from spirituous liquors is the only sure way of breaking up a habit of that kind; and as I never keep any kind of liquor, nor drink anything but water and milk, I think that if he (a bibulous priest sent him to be reformed) seriously means to leave off the practice of drinking he will have a fine chance of curing himself effectively by living with me."—[*Souvenir of Loretto* p. 45.]

Archbishop Ireland in his discourse at the Loretto centenary said Father Gallitzin's "true grandeur of soul" was shown by his being a total abstainer over thirty years before Father Matthew was heard of. "God reward Gallitzin for his noble example of total abstinence so much needed in America. God reward his present successor in Loretto, Father Kittel, for his stern devotion to the beverages which gave Gallitzin health and strength—milk and water."

FATHER ANDREW WHITE.

[BY REV. E. I. DEVITT, S. J.]

In the RESEARCHES (October, 1901, p. 184), there is a quotation from the "Calvert Papers," which mentions a *Mr. White*, then (1664) living with Governor Charles Calvert. From this casual mention of *Mr. White*, the conclusion is reached, or, at least the suggestion is made: that *Father White* was in Maryland as late as 1663; and the question is raised: "Is it not more probable, then, that Father White died in Maryland?"

In answer to this question, I reply: all probability that Father White died in Maryland is excluded, because it is *certain* that his death took place in England. There is a question as to whether it occurred in London, or in Hampshire, at the residence of a gentleman, for whom he had been acting as private Chaplain; but, all authorities concur in this—that he died in England.

The new Menology of the English Assistancy S. J. (printed this year) has the following: "He begged to be sent again on the Maryland Mission, but for this his age and ruined health rendered him unfit. At the age of 65 he was allowed to return to England from Belgium, and died there on the 6th of January, 1656."

This testimony is conclusive; it has the weight of official authority; it is the latest utterance on a subject regarding which here is unanimity of testimony; that Father Andrew White did *not* die in Maryland.

That the *Mr. White* mentioned in the extract cannot be *Father White*, "The Founder of the Faith in Maryland," is manifest from this—that Father White had then been dead for at least seven years. Here again there is conflicting testimony as to the precise date; but, all authorities are agreed, that he was dead at least, in January, 1657; consequently, seven years before Governor Calvert writes concerning his *Mr. White*.

I give the authorities:

Southwell—Biblioth. Serip. S. J. p. 60.

Tanner—Societas Imitatrix.

These authors give Sept. 27, 1655.

The Annual Letters for 1656 speak of him as dead.

Oliver,—Collections, corrects Southwell, and assigns Dec. 27, 1656, which would be (N. S.) Jan. 6. 1657.

The Fasti S. J. gives the same date as Oliver.

The Records of the English Province, Vol. III., p. 338, and the Menology, quoted above, give Jan. 6, 1657, and Jan. 6, 1656, respectively.

P. Henry Moore—Hist. Prov. Ang. Liber IX. n. 1. says that he was nearly 80 years of age at his death.

The Florus Anglo-Bavaricus calls him an octogenarian.

This is surely a cloud of witnesses, and, although there be a discrepancy as to the precise date, yet, all assert that he was not alive in 1664.

The Catalogue of the Maryland Mission, under the year 1656, has this notice: "P. Andreas Vitus obiit in Anglia, Jan. 6, aet. 77. There are various dates of his death."

The Mr. White of Gov. Calvert was repining and sighing "for the life he lead in Italy." All the accounts that we have of *Father* White show that he was not a man of that character. Besides, there is no evidence that he had ever been in Italy. He studied in Spain and Belgium; he was Professor at Valladolid and Louvain; he was on the Mission in England and Maryland.

Gov. Calvert expresses the opinion that Mr. White was "not fitt for the encountering the trouble and difficultys people have to bring any thing to effect in this country:" P. White, when "trouble and difficultys" were far greater, had proved eminently "fitt" to cope with them.

This Mr. White had been living with the Governor, and at his expense, "since his arrivall in This Province." At this very time, Lord Baltimore was in many ways endeavoring to thwart the labors of the Jesuits, hampering them in regard to property, and making provision for others to take their places.

Unfortunately, there is a hiatus of several years in the Annual Reports of the Province (from 1656 to 1669), owing to the loss or destruction of Records. This is just the period in question. But our Catalogue mentions only two Jesuit Fathers in Maryland for the year, 1664: P. Henry Warren (Pelham) and P. Peter Manners.

Who is this Mr. White? Probably, some inert scion of a respectable family, sent abroad to try his fortune in the Colony, under the proprietor's patronage.

January 29, 1902.

MY DEAR MR. GRIFFIN.—I hope that you will understand that I do not write in a carping spirit, but with the intention that truth may have place, and in the interests of reliable Historical Research.—There ought to be no uncertainty in regard to the question which is mooted in the last number of the RESEARCHES, concerning Father Andrew White. I submit respectfully the enclosed notes on the subject.

Yours faithfully,

E. I. DEVITT, S. J.

[A further examination and study of the letter of Governor Calvert to Lord Baltimore makes it clear that the *Mr.* White was not *Father* White. The Governor writes:

"This last summer I Caused two of yor Mannors to bee laid out, with some Addition, A Worke which Mr. White thought hee had done. Butt I found itt soe ill done., That I caused Resurvey's to bee made, and lines in some parts to bee Altered."

I thank Father Devitt for the correction. The distinction between *Mr.* and *Father* was not frequent in olden times. Seldom were priests spoken of as "Father." Even in this letter of Governor Calvert's "*Mr.* Thomas Massey and *Mr.* Henry Carew" two newly arrived priests are mentioned. Ed. RESEARCHES.]

Massachusetts Anti-Catholic Oath of Allegiance 1678.

"I A. B. doe truly and sincerely acknowledge, profess, testifie, and declare in my Conscience, before God, and the World, that our Sovereign Lord King Charles, is lawfull, and rightfull King of the Realm of England, and of all other His Majestyes Dominions and Countryes; and that the Pope, neither of himself, nor by any Authority of the Church or See of Rome, or by any other means with any other hath any power or Authority to depose the King or to dispose any of His Majestyes Kingdoms or Dominions, or to authorize any foreign Prince to invade or annoy Him or His Countrey; or to discharge any of his Subjects of their Allegiance and Obedience to His Majesty; or to give licence or leave to any one of them to bear Arms, raise Tumults, or offer any violence or hurt to his Majestyes Royal Person, State or Government, or to any of his Majestyes Dominions.

"Also I doe swear from my heart, that notwithstanding any Dec-

laration, of Sentence of Excommunication or Deprivation made or granted or to be made or granted by the Pope or his Successors, or by any Authority derived, or pretended to be derived from him or his See against the said King, his Heirs or Successors, or any absolution of the said Subjects from their Obedience, I will bear Faith, and true Allegiance to his Majesty, his Heirs and Successors, and him and them will defend to the uttermost of my power against all Conspiracyes and attempts whatsoever, which shall be made against His or Their Persons, their Crown and Dignity by reason or colour of any such Sentence or Declaration, or otherwise; and will do my best endeavor to disclose and make known unto his Majesty, his Heirs and Successors all Treasons, and traiterous Conspiracyes which I shall know or hear of to be against Him, of any of Them.

And I doe further swear, that I doe from my heart abhor, detest and abjure as impious and heretical, this damnable Doctrine and Position, That Princes which be excommunicated or deprived by the Pope, may be deposed or murdered by their Subjects, or any other whatsoever. I doe believe, and in my Conscience am resolved, that neither the Pope, nor any Person whatsoever, hath power to absolve me of this Oath, or any part thereof; which I acknowledge by good and full Authority to be lawfully ministered unto me; and doe renounce all pardons and dispensations to the contrary. And all these things I doe plainly and sincerely acknowledge, and swear according to these express words by me spoken, and according to the plain and common sense and understanding of the same words, without any Equivocation or Mental Evasion, or secret Reservation whatsoever. And I doe make this Recognition and acknowledgement heartily, willingly and truely upon the true Faith of a Christian; So help me God."

The Oath of Allegiance copied from page 61 of the "Several Laws and Orders made at the Second Session of the General Court, held at Boston, October 2nd, 1678."

Contributed by James F. Brennan, Esq., Peterborough, N. H.

Father John Pierron's Journey from Acadia to Maryland in 1674.

Father Claude Dablon, Superior of the Mission of Canada and Rector of Quebec to Father Pinette, Provincial of France, writing from Quebec 24th October 1674, gave "general information of the state of our missions." Referring "in a few words, to all parts of America," after relating the conditions in Canada and vicinity writes:

"After observing what had been done in the North and in the South, we may cast our eyes upon the East—I mean Acadia, where Father Jean Pierron spent the winter. He did so, in order to assist the French, whose spiritual welfare had long been neglected; but still more to ascertain whether it would be possible to establish Missions for the savages in that quarter. While wintering there, he took a favorable opportunity and went through the whole of New England, Maryland and Virginia, where he found naught but desolation and abomination among the heretics, who will not even baptize the children and still less the adults. He saw persons, thirty and forty years old, and even as many as ten or twelve persons in a single house, who had not received baptism. He administered that sacrament and others to but few persons, on account of their obstinacy; he had, however, the happiness of preparing a heretic to make his abjuration. Finally he had some conferences with the ministers of Boston (the capital of New England) where he was greatly esteemed, and where he is still spoken of with honor. Although he was disguised, it was nevertheless suspected that he was a Jesuit, owing to the unusual knowledge that he displayed. For that reason he was cited before the Parliament, but he did not appear before it. In Maryland, he found two of our Fathers and a Brother, who are English, the Fathers being dressed like gentlemen, and the Brother like a farmer; in fact he has charge of a farm which serves to support the two missionaries. They labor successfully for the reduction of the heretics of the country, where there are in truth, many Catholics, among others the Governor. As these two fathers alone do not suffice, Father Pierron cheerfully offers to go and assist them, and at the same time to establish a Mission among the neighboring savages, with whose language he is familiar. There are many obstacles to this project, which seem to me impossible of execution because it is a Mission belonging to our English Fathers who should themselves ask for Father Pierron's aid; because it is within another Assistance, and the

Father does not wish to leave that of France; and finally because a considerable sum is needed to commence and carry out the project. Meanwhile Father Pierron has returned to the Mission among the Iroquois, with very holy intention; he is a man of grand and rare virtue. [Jesuit Relations, 59, p. 75.]

Catholics as Rare as Comets.

In August, 1765, John Adams in the *Boston Gazette* published a "dissertation" on the Canon and Federal Law, in which he said, speaking of "the first planters in these colonies" that they saw the "nonsense and delusion" which had been thrown around "the idea of a priest."

"This subject has been seen in the same light by many illustrious patriots who have lived in America since the days of our forefathers, and who have adored their memory for the same reason. And methinks there has not appeared in New England a stronger veneration for their memory, a more penetrating insight into the grounds and principles of their policy, nor a more earnest desire of perpetuating the blessings of it to posterity, than that fine institution of the late Chief Justice Dudley, of a lecture against Popery and on the validity of Presbyterian ordination."

He goes on to say that these first planters saw "that nothing could preserve their posterity from the encroachments of tyranny in Church and State but knowledge diffused generally through the whole body of the people." So "the education of all ranks of the people was made the care and expense of the public."

"The consequences of these establishments we see and feel every day. A native of America who cannot read and write is as rare an appearance as a Jacobite or a Roman Catholic, that is, as rare as a comet or an earthquake."

We all know how numerous Roman Catholics are now in New England—how even the Dudley lectures are given by Roman Catholic priests.—*Griffin's Journal*. August, 1899.

Praise God but Beware of Papists.

1744.

Rev. Gilbert Tennent in sermon July 7th, 1744 at Philadelphia, on Necessity of Praising God for Mercies Received, or the Capture of Louisburg, said: "One value of this Mercy is that it gives some check to the ambitious designs and cruel intrigues of a proud and potent prince who labored to rob us of our civil and religious liberties and bring us into the most wretched vassalage to arbitrary power and church tyranny (p. 37.)

On April 15th, 1744, he said in a sermon on Victory of Admiral Mathews over Fleet of France and Spain in the Mediterranean before the Port of Toulon: "Defeat of the attempt to invade England by a Popish Pretender. Blessed be God that he has made the winds and waves fight for us against our bloody Papal enemies. Blessed be God that He has baffled the hellish councils of the Romish Ahithophels who want to rob us of our Religion, our Liberties, our lives." (p. 14.)

On January 7th in a sermon on Fast Day, Jan. 7th, 1747-8 he said: "Should the French now make a total conquest of Holland, which there is some reason to fear it is not likely your Religious Liberty especially would long continue after the ruin of our allies who are so closely united to us by situation, Religion and interest. And have we not heard of the designs of our enemies, French and Spanish papists to visit this place in the Spring of the year ensuing with a considerable naval armament." (p. 39.)

In 1756, February 17th, in a sermon to Capt. Vanderspiegel's Company of Volunteers: "Can ye endure our fellow Protestants massacred by Indian Banditti under Popish influence without any assistance? You all know the dismal consequence of a French Popish Government, that in such a situation you must be deprived of your estates and civil liberty. * * * * * It is a thousand times better to be under the government of the Turk than Papist for there we might enjoy some liberty but here none at all; there are no such bloody task-masters under the whole heavens as the Papists."

Papists and Quakers in Pennsylvania.

Bishop England, of Charleston, S. C., [WORKS. Vol. iii, p. 235.] in a communication to the Propagation Society, dated 1836, says: "About a century since a few Catholics in Philadelphia wished to erect a small chapel in an obscure corner of the city. No difficulty had, I believe, ever been raised to obstruct any of the several sectaries that were spread through the city; but it was deemed necessary by those who then ruled to send for advice upon the subject to the Privy Council in London. It was asked, as no law existed to prohibit them in the colony of Pennsylvania yet, as this people was everywhere contradicted, would it be proper to permit their raising this edifice? The spirit of the answer corresponded with that of the application. There is no legal power it said to prevent the Catholics doing as they desire, but it is the wish of the Council that as many difficulties as possible be raised. And as the obedient rulers of the colony did not wish to incur the displeasure of the British masters, it is unnecessary to remark that difficulties and perplexity and delays were not wanting. This suffices to show the situation of the Catholics in Pennsylvania, and everywhere else there was positive, direct exclusion of anything Catholic."

Beyond the "talk" in the Executive Council, July 25th, 1734, I have found nothing relative to any such "difficulties, preplexities and delays."

On the contrary I believe that no obstacles were thrown in the way of the establishment and maintenance of the chapel. The fact of selecting the next lot to the Quaker Almshouse conveys a sense of security. The Quakers were in political control until 1748 and during the time from 1732 to 1748 we have the official reports of the Episcopal ministers to the Propagation Society in London that "this city is infested with Popery" and that there was being done "what none but Quakers dare do in a country under the government of a Protestant King." There was not only tolerance but friendship as the Quakers employed "a rigid virulent Papist" as schoolmaster at Chester in 1741-2. In fact Pennsylvania had become "a nursery of Jesuits" and this as "the effect of Quakerism."

Association in New Hampshire, to Stand by the Protestant Succession, 1697.

"Whereas there has been a horrid and detestable conspiracy formed and carried on by the papists and other wicked and traitorous persons, for assassinating his Majesty's royal person, in order to encourage an invasion from France on England, to subvert our religion, laws and liberty—Wee whose names are hereunto subscribed, do heartily, sincerely and solemnly profess, testify and declare—that his present Majesty King William is rightfull and lawfull King of the Realms of England, Scotland and Ireland, and that neither the late King James nor the pretended Prince of Wales, nor any other person hath any right whatsoever to the same. And we do mutually promise and engage to stand by and assist each other to the utmost of our power in the support and defence of his Majesty's most sacred person and government, against the late King James and all his adherents. And in case his Majesty come to any violent or untimely death (which God forbid) we do hereby further freely and unanimously oblige ourselves to unite, associate and stand by each other in revenging the same upon his enemies and their adherents, and in supporting and defending the succession of the Crown according to an act made in the first year of the reign of King William and Queen Mary, entitled 'an act declaring the rights and liberties of the subject, and settling the succession of the Crown.'

"Signed 14th, 10 mo. 1697.

JOHN PLAISTED	WILLIAM VAUGHAN
SAMUEL LEAVITT	RICHARD WALDRON
JOHN REDMAN	JOHN USHER, LT. GOV.
DAVID LAVINS	NATH. FRYER
JOHN HALL	PETER COFFIN
THOMAS CHESLEY	ROBERT ELLIOT
RICHARD JONES	SHADROCK WALDRON
THEODORE ATKINSON	SAMUEL DOW..
JOHN TUCKE	JOHN HATCH
WILLIAM PATRIDGE, LT. GOV."	

Copied from page 126, of Vol. I, of the "Collections, Topographical, Historical and Biographical, Relating to New Hampshire," published in 1822, a rare copy of which is in the State Library at Concord, N. H.

Contributed by James F. Brennan, Esq., Peterborough, N. H.

“The Catholic Oak,” at Lonsdale, R. I.

In *The American Magazine*, April 1888, Z. L. White gives an account of William Blackstone, “The First Owner of Boston,” who in 1635 became a settler at Lonsdale, R. I. An illustration is given of a tree called “The Catholic Oak.”

Curious to know why so called the following information has been gathered. Mr. Amos Perry, Secretary and Librarian of the Rhode Island Historical Society under date of November 2, 1894, wrote: “In the Census of this State taken under my superintendence in 1885 appears this sentence: ‘Catholic Oak at Lonsdale New Village (the site of William Blackstone’s dwelling) was so named by the late Rev. James C. Richmond, an Episcopal clergyman.’”

Nothing further could be found relating to the Oak until this year, 1902, application was made to *The Providence Visitor*. Its manager, Mr. Kerfick, placed the inquiry with Rev. Austin Dowling, who sent the report annexed: from which it appears that “Catholic” when given the Oak had no religious denominational significance, but was applied to the old oak simply because it sheltered all. It was thus a sign and emblem of the CATHOLIC CHURCH to all who rested in its shade and glorified God, though the light of Faith had not shone upon them, though they instinctively applied the Church’s name to the old oak:

The *Providence Journal* for October 15, 1853, contains a letter from a correspondent in Lonsdale in reference to the “Catholic Oak.” It says in part: “In Cumberland, about forty rods from the Lonsdale station is a brave old oak which for beauty and associates, stands unrivalled. The Hon. John S. Dexter, of Cumberland, who died in 1844 aged 90 used to say that it was known as the ‘old oak’ when he was a boy and that none living then knew aught of its early history. It is at the least calculation in its three hundredth year and is probably the only surviving contemporary of Wm. Blackstone the first white inhabitant of this region. * * * * *

“Some ten years since it was consecrated to the Service of Him Who planted it by the wayside by the Rev. James C. Richmond and here from time to time the voice of prayer and praise has mingled with the music of the breeze and the truths of Christianity have been boldly and eloquently presented. Here children have been dedicated to God

when the day was so young that they could almost have been baptized with the dew of the flowers. And never shall we forget the occasion when a German father and mother came asking baptism for their little one because here they could present their offering and covenant with God in their own language. Here the freed slave found sympathy and a shelter while he pleaded for our brothers in bonds and at noonday and at night fall the weary and the houseless have found the old oak's friendly branches ever invitingly extended. Truly it is a 'Catholic oak' for its shadows fall as freely as the showers and the sunshine of God."

The letter closes by urging that a memorial be erected to Wm. Blackstone. It is dated Lonsdale, September, 20, 1853.

As to the use of the word *Catholic* in History of Bristol by Wilfred A. Munro page 222 and in corresponding place in the Colonial Records.

On Oct. 4, 1784, a charter was granted by the Legislature of Rhode Island to the "Catholic Congregational Society of Bristol, R. I." for the purpose of raising a fund for the support of public worship in the Congregational Society of Bristol.

Jesuites in Massachusetts, 1647.

This court taking into consideration the great Wars, Combustions and Divisions which are this day in Europe, and that the same are observed to be raised and fomented, chiefly by the secret underminings, and solicitations of those of the Jesuitical Order, Men brought up an Devoted to the Religion and Court of Room, which hath occasioned divers States to expel them their Territories, for prevention whereof among ourselves;

It is Ordered and Enacted by Authority of this Court, That no Jesuite or Spiritual or Ecclesiastical person (as they are termed) Ordained by the Authority of the Pope or See of Room, shall henceforth at any time repair to, or come within this Jurisdiction: And if any person shall give just cause of suspition, that such Society or Order, he shall be brought before some of the Magistrates, and if he cannot free himself of such suspition, he shall be committed to Prison, or bound over to the next Court of Assistants, to be tryed and proceede with, by Banishment or otherwise as the Court shall see cause.

And if any person so Banished, be taken the second time within this Jurisdiction, upon lawful trial and conviction, he shall be put to Death. Provided this law shall not extend to any such Jesuite, Spiritual or Ecclesiastical person, as shall be cast upon our Shores by Ship-wreck or other Accident, so as he continue no longer than till he may have opportunity of Passage for his departure; nor to any such as shall come in company with any Messenger hither upon public occasions, or Merchant, or Master of any Ship belonging to any place, not in enmity with the State of England, or ourselves, so as they depart again with the Messenger, Master or Merchant, and behave themselves inoffensively during their abode here. (1647.)

Copied from page 67 of the "General Laws and Liberties of the Massachusetts Colony."

Contributed by James F. Brennan, Esq.

In April, 1757, Father Harding, of Philadelphia, made a return to the Provincial authorities of the number of Catholics under his charge. By this return we find that the number of those over the age of twelve who received the Sacraments were 72 men and 78 women, and these were stated to be mostly Irish. So that the thousands that arrived about thirty years before and the thousands afterwards, up to 1757, could not have been Catholics.

But although the number of Catholics was not as large as the arrivals might lead us to infer, yet the few there were alarmed some Protestants. England and France were then at war. Braddock's Defeat excited alarm—that Catholics would massacre the Protestants. Lord Loudon, who commanded the British forces in America, ordered a census to be taken. That showed that "in and about" Philadelphia there were on April 29th, 1757, a total of 403 Catholics, male and female, above twelve years of age who "received the Sacraments," and that 253 of these were Germans. The whole number in Pennsylvania was 1635, and these were in care of Father Harding, Schneider, Farmer and Manners. The returns showed Catholics in Lancaster, Berks, Chester, Cumberland, York, and Northampton counties besides Philadelphia. A law was then passed prohibiting Catholics from being members of militia companies, and they were prohibited from having "any arms, military accoutrements, gun powder or ammunition."

This was one hundred and forty-five years ago.

Catholic Historical Notes.

President John Adams wrote to Hon. J. McHenry, Sec. of War,
Aug. 18th 1798.

I have received very unpleasant information of the principles and conversation of one of the Majors of the new Corps of artillerists. I wish you would inquire into the character of that Marylander. Adam's *Works* Vol. 8. p. 562.

The offender was Major Benjamin Brooks, of Md.

The charge consisted in a statement made by Bishop Carroll, that the Major had expressed himself "in a manner highly disorganizing and inflammatory in a local election preceding this time."

Adams wrote on Sept. 13th. "He must have a very loose head if he has an honest heart. The gentleman is to me a total stranger. If you think it safe to trust him I will."

Who can tell about the affair which was so serious as to cause Bishop Carroll to report Major Brooks to President Adams?

It is now sometimes doubted whether Christianity in its various organizations has advanced in Philadelphia. But figures show that as compared with the population in 1839 and as compared with the number of churches and the population at the present time, organized Christianity was not stronger then than it is now. Thus to-day there are approximately about 714 churches or congregations of all kinds in this city, so that while the population has increased in the past sixty years to about four and a half times what it was in 1839, the number of churches has increased at the rate of five and a half. Perhaps the most remarkable fact to be noted in this comparison is that in 1839 the Roman Catholics were credited with only six churches; to-day they have upwards of eighty, and yet when they had only half a dozen churches they were on the eve of facing a great political uprising which had largely for its purpose the extinction of the power of the Roman Catholic Church. While the number of churches in any Protestant denomination does not to-day exceed much more than six times what it was in 1839, the number of Catholic churches has increased more than thirteen fold.—"Penn" in *Evening Bulletin*, Philadelphia, April 5th, 1901.

Bishop Egan.

1803.

Mr. Danl. Altick, of Lancaster, Pa., related to me August 31st, 1886, that his grandfather, Anthony Hook, was leader of the choir and Mr. Leckler organist, of St. Mary's Church, when Father Egan came to Lancaster, [1802.] The first Sunday Father Egan was there, though unknown to any, he came in the choir, and joined in the singing. Hook said to Leckler, in German, "Who is this Irishman?" He had a strong bass voice. When time for sermon came Father Egan spoke in English—next Sunday in German.

While the Legislature was in session in Lancaster crowds came to Church to hear Fr. Egan preach.

MARTIN I. J. GRIFFIN.

By will of Peter Gill, of Philadelphia (Dec. 23d, 1797), his house and lot, corner of Third and Shippen (now Bainbridge) St., was bequeathed for the support of the Free School. It and other property bequeathed to the Church, was not to be sold until thirty years had elapsed. When sold in September, 1839, \$1025 was received for the property at Third and Shippen. That fund was "made use of by the corporation," was the report in 1845. The Trustees, about 1830, erected a tomb to the memory of Peter Gill. It may yet be seen close to the railing at back of the church. The inscription is much worn away. His property produced \$8455 to the church, school and poor.

Visiting Philadelphia, on December 28th, 1789, Rev. John Carroll wrote: "In this town we have now two very handsome and large churches, besides the old original chapel, which was the cradle of Catholicity. This serves for a domestic chapel, being contiguous to the Presbytery house; and there is more consolation in it than in the more splendid services of the other churches, for here it is that every day, and especially on Sundays, the sacraments are frequented. In the Presbytery house lately built live Messrs. Beeston and Graessl (most amiable ex-Jesuit) and Mr. Fleming, an Irish Dominican, lately from Dublin, a gentleman of amiable manners and temper and a very excellent scholar. Near to the new church lives the Capuchin (Helbron.) (Shea ii p. 357.)

Wherever in Pennsylvania there was a chapel, Goshenhoppen (now Bally, Berks Co.,) Lancaster, Reading, Haycock, it is a matter of fact lacking but confirmatory documentary evidence to destroy all doubt, that schooling, even by rude method was given the youth.

Thus at Goshenhoppen, though we lack the evidence that there was a school house, we yet have the positive evidence of the register of that old-time mission, as printed in the *Records of the American Catholic Historical Society*, that there were school masters there. In 1766 Henry Fretter and _____ Breitenback are mentioned. John Lawrence Gubernator is recorded as schoolmaster in 1784.

By the will of John McCarty, of Haycock, who died April 25th, 1766, we also get evidence that the education of the children was being attended to. He bequeathed "My land unto my sons (John and Nicholas) that the rents or profits arising from said premises be adapted to the use of schooling my children—until my son Nicholas comes to the age of eighteen years." This will was made the day before his death. The bequest shows that he desired considerable expense to be borne, if necessary, for the education of his sons.

Nicholas, the son who was to be instructed until eighteen, during his life time was regarded as a man of good learning. He was elected Justice of the Peace of Haycock for many years. He died March 6th, 1848, aged 87. So that he was but five or six years of age at the time of the bequest by his father. Another proof of a school at Haycock is found in the Goshenhoppen register under date of July 11th, 1784, where "Ferdinand Wagner, our school master at Haycock," is registered as being that day married to Anna Creutzer. The witnesses are stated to have been "all who were present at the Mass." Goshenhoppen was thirty miles across the country, but the school master of Haycock made the journey to the widow.

Constantine Antoine Beelen, son of Baron deBeelen de Bertholf, came to the U. S. with his father soon after the peace of 1783; father came in a public capacity sent by the Emperor of Austria; resided in Philadelphia several years; political differences preventing their return, the parents remained and died in Pennsylvania. Constantine settled at Pittsburgh at an early age; died there Dec. 16th 1850, aged 84. (Hough's Biog. Notes, p 22.) His father died April 15th, 1805, at Conewago, age 76. (Reily's Book 4 or 5, p 88.)

On Nov. 30, 1749, *Pennsylvania Gazette*, advertisement of Thos. Carney, of Penn's Neck, Salem Co., N. J., for a servant lad, John McCoy an Irish lad, 17 years run away April 9, took a gun with him as far as Bomba Hook, left gun there, was seen afterwards at the head of Bohemia at the Roman Church at a funeral. He could read and write. £5 reward.

From "Summary of the Catholic Religion in the English Colonies in America." From the Italian in the *Propaganda Archives*. By Very Rev. C. A. Vissani O. S. F. in U. S. Cath. His. Magazine April 1888.

"The number of Catholics in Pennsylvania is 6000 or 7000. They have a public church in Philadelphia the capital city of the province. They are attended by four priests also Jesuits. These religious conduct themselves with great zeal and regularity of life. * * * In Pennsylvania the Catholic religion is formally tolerated by law. * * * * After suggesting that the Vicar Apostolic of London is unable to give attention to the colonies in America and if the Sacred Congregation would appoint a Vicar Apostolic for the English colony the city of Philadelphia seems the place best adapted for his residence being a populous city and a sea port and consequently convenient for maintaining a free correspondence with the other provinces on the mainland as well as with the islands. This further motive may be added that there is no place in all the English dominions where the Catholic religion is exercised with greater freedom."

When Arnold's expedition to Canada was on its way on Oct. 3rd, 1775, "reached Noridgewock the last frontier settlement on the Kennebec, where in 1724 an expedition from New England had massacred the French Jesuit missionary, Sebastian Rale, and his whole congregation of Indian converts. . . .

The vestiges of an Indian fort and a Roman Catholic chapel, some intrenchments, and a covered way through the banks of the river, made for convenience in getting water, were still to be seen."

[Arnold's Exp. to Quebec by Jno. Codman, p. 52.]

John Nixon who read the Declaration of Independence at Philadelphia July 8th, 1776, was the son of Richard, the son of George Nixon, of Wexford, Ireland, a Roman Catholic. Either Richard or John apostatized as the first public reader of the Declaration was an Episcopalian. John's name is signed to the Petition to Governors Thomas and Richard Penn, Aug. 1st, 1754, for the grant of land on which St. Peter's P. E. Church was erected. He probably was the Apostle.

The University of Pennsylvania on Washington's Birthday, 1902, conferred the degree of Litt. D., on Miss Agnes Repplier, a Catholic, of Philadelphia.

On July 4th, 1780, the University of the State of Pennsylvania, conferred on Thomas Paine the degree of Master of Arts. Among the Trustees who agreed to bestow this honor on him were Bishop White (Episcopalian) and Rev. Ferdinand Farmer of St. Mary's Catholic Church. [Conway's Life of Paine, Vol. 1, page 161.]

In 1779 when the University was chartered, Rev. Ferdinand Farmer, of St. Joseph's was chosen a trustee. In 1825 Rev. Wm. V. Harold, Vicar Gen. of Bishop Conwell, was given degree D. D. Archbishop Ryan is an L. L. D. of the University. Walter George Smith, Esq., is a Trustee.

In "The Reminiscences of Gideon Burton" published in Cincinnati in 1895, Mr. Burton relates that when he lived in Philadelphia. "In 1845 I moved to Schuylkill Fifth (now Eighteenth St.) above Arch, and started a mission school by visiting the neighborhood on Saturday afternoon. It was held in the building at the south east corner of Summer St. and Schuylkill Fifth. I purchased a pipe organ that belonged to Dr. Bedell; paid \$175 for it, got my nieces, Hannah and Elizabeth Rodney, to play. We were all zealous. One room for the infant class was taken by Rev. Samuel Durborow, who was a City Missionary in Philadelphia, dying a few years ago. We had two large rooms in one forming an L for the main school where we had 200 Sunday School scholars." page 86-87.

This building in which this mission school was kept is now the Episcopal residence of Archbishop Ryan.

In July, 1900, Mr. Martin I. J. Griffin, of Philadelphia, discontinued his *Journal*, originally the I. C. B. U. *Journal*, which for many years did a great work in the cause of Catholic literature, temperance, beneficial organization and history. Besides his private business interests, Mr. Griffin has accomplished a vast amount of historical research, and performed volumes of literary work. He has a daughter in religion several years already, Sister Dorothea; and a son, Martin, Jr., well advanced in the seminary, so that he cannot be in the spring-time of life anymore. With his heart devoted to the AMERICAN CATHOLIC HISTORICAL RESEARCHES, he needs and deserves peace, rest and encouragement, never found in active public life. To write history as we see it, feel it, as men make it, in its true influence upon future conditions, is not a happy or a profitable pursuit. To write to please, to study to please, pays better in every way. Such history always has to be lived down and built over again. The course that endures is not always the popular course, not always in religion, even, because it often tends to extremes and abuses, which the Church never sustains in the end. The ultimate results of history are but the ultimate results of the good and bad influences of all men's words and actions. Writing to please only makes one generation later face the truth shunned as disagreeable by a few generations earlier. In writing history Mr. Griffin always hewed to the line of real truths and facts, but many good people do not like chips flying uncomfortably close to their own faces though always over-anxious to warm themselves at their neighbor's fire—the hottest we can kindle being that in which we roast our enemies for the religious and historical warmth it affords our own souls and the oblivion it affords our own sins. True history is not as it is written, but as it is enacted. Often what men live up in a generation of extremes, custom, abuse, cannot be lived down in a century,—the sins of the father in religion and government descending to the third and fourth generations. Time seldom removes nature's scars. The more it heals the wound the sharper it outlines the deadly mark. So in the nature of moral justice and the truths of history. In the *Journal* Mr. Griffin did a great work in the cause of Catholic history, temperance and literature. In the RESEARCHES he is doing a greater work for the future historian of the Church.—John T. Reily's *Collections Relating to Cardinal Gibbons*, Vol. VI., p. 483-4.

The *American Celt* in 1854, in giving a sketch of General Moylan of the Revolutionary asked: "Will some true-hearted Irishman spend half an hour in sending us an account of the place and style of the tomb?"

He was buried in 1811 in St. Mary's Cemetery back of the Church but where is not known. Nearly forty years ago I made search. In 1876 I made investigations and the best I could learn was that "the body had been removed with the rest"—but I never discovered where to. Who knows?

In 1741, Rev. Theodore Schneider, S. J., a Bavarian, was sent to Pennsylvania for the purpose of attending the Germans. In this year he founded the Mission at Goshenhoppen. He "was particularly gifted with a talent for business and possessed consummate prudence and intrepid courage.". When called on, in 1757, to report to Lord Loudon, he reported attending in Philadelphia 107 men and 121 women, all Germans.

The Catholic Press of Hartford, Conn., June 25th, 1831, has this item: "The most authentic account we have of the first establishment of the Catholic Church in Boston informs us that the divine mysteries were first publicly celebrated in a small building in School St. That when the present Cathedral was consecrated by the Most Rev. Dr. Carroll, Archbishop of Baltimore in 1803, the house on School St. was demolished. A somewhat curious circumstance was related on the occasion which we shall not pretend to say was occasioned by either the witchery of the times or fear of the Pope, or Popery, for in those good old times Popery was held in such disrepute that his Holiness, in effigy, was pelted in the streets. After having removed the foundation of what was then called the first Popish chapel in Massachusetts, the workmen in digging, found fifteen feet below the surface of the earth a green leaf—it was consequently prognosticated as a bad omen as it seemed to forebode the increase of Popery in the land of the Pilgrims. Had those good sires lived to see the present prospect of things without bestowing on them the virtues of Prophets we certainly believe their credulity would have been strengthened."

The late John A. McAllister, Esq., in 1884 gave us original minutes of meetings held at St. Joseph's in 1831, relative to the erection of St. John's Church. Also minutes of Building Committee and autograph report by Father Hughes. All are in unbound sheets. They give valuable information, and prove that while Rev. John Hughes may have undertaken to build a church to be without trustees, yet the contributors had no objection to there being trustees. And this after a more than twenty years controversy between trustees and pastors. How original papers do upset history (?). Mr. McAllister and his father before him, were great collectors of historical material. They did more to save material for Catholic history than any Catholic in our city.

GEORGETOWN COLLEGE.

January 16th, 1886.

Your papers in the *Journal* are a valuable contribution to the history of the Church in America. By all means let the work proceed. There has been too much indifference in regard to our Catholic annals, and your example will excite a healthy spirit of inquiry and stimulate others to take an interest in the subject, and to collect the *disjecta membra* of local records and occurrences, which will furnish reliable data and material for reference and history.

I hope that you will go on with your researches, and afterwards combine the results into the connected and permanent form of a book. Your labors have already resulted in the discovery of many interesting facts; and the controversies which were occasioned by the articles in the *Journal* have thrown light upon obscure and disputed questions, or, as in some noteworthy instances have gone far to eradicate long-standing and deeply rooted errors. I read your interesting contributions with great attention, and esteem them to be of great value for the authentic documents which they reproduce, and the painstaking accuracy by which they are characterized.

RESPECTFULLY YOURS,

EDWARD I. DEVITT, S. J.

Roger Williams in writing to the town of Warwick, Jan. 1st, 1666, said: "How shie are the Protestants of the Papists because of their principle (and practice) to keepe no Faith with Heretics." Publications of R. I. Society, Oct. 1900, p. 152.)

The American Catholic Historical Society of Philadelphia met at the office of Griffin's *Journal* on Friday afternoon, January 9th, 1885. The Society is doing very well. Members and historic material are added at each meeting. The request of the Directors of the Philopatrian Institute, that the Society should permanently locate in its hall, was accepted. It was ordered that the new meeting-room be prepared for the Society's purpose by erection of shelving, &c.; that the records of marriages and baptisms at Old St. Joseph's be copied; that Charles H. A. Esling, Esq., endeavor to discover the missing records; that others having Catholic historic material be written to concerning the same; that circulars explanatory of the Society's work, methods and descriptive of the records and articles desired be issued; that a public meeting at which historical Papers will be read be held, and under the direction of Chas. H. A. Esling, Esq., Geo. Dering Wolff, Editor of the *Catholic Standard*, and Dr. Flick.

In 1730, Colonel Josiah Willard of Lunenburg, while in Boston was invited to take a walk on Long Wharf and view some transports who had just arrived from Ireland. He observed a lad of some vivacity, and who was the only one he found that could speak English. This boy, one of the number who had been put ashore to exhibit their activity to those who wished to purchase, said that he had been kidnapped and then sold by pirates in the Irish Sea to the Boston-bound vessels. Willard bought the boy, brought him up and gave him his niece as a wife. This story told by that wife, Susanna Johnson, in her *Captivity* published at Walpole, N. H., in 1796, is curiously confirmed by Boston newspapers of 1730. The first of the *News-Letter* in October, 1730, says: "Entered, Dove, Sterling, Capt. from Dublin." In the next issue we read: "Some servants lads on the ship Dove at the Long Wharf; their time of service to be disposed of." [From *British Convicts shipped to American Colonies* in *American Historical Review*, Vol. 2 for 1896.]

In 1802 Bishop Carroll was one of the managers of the Baltimore General Dispensary. It was established in Public Alley, near the corner of Baltimore St., over the store of Messrs. Kent and Brown.

I read every word, every name, and every number on your History of Catholicity in Philadelphia with the greatest interest. I don't presume to express an opinion as to its merits, but only observe that it brings us more near to an understanding of the difficulties of our early Catholics and gives an insight into their social life that no big "professed" history would ever present. It gives matter for study. We can see how methods have been tried and what have been results thereof, and we can get direction as to the remedies and safeguards to be used to prevent evils. I take an antiquarian interest in it, too. I love to live among the old Catholics, imagine I hear Carr & Co. their faces ablaze with pride or pale with fear warming the blood of old Philadelphia papists, with Dumont's old "Gloria! Gloria! i-in E-ex-celsis de-e-eo." I can see many quaint and simple scenes of grand old fashioned preciseness."

The above is contained in a letter from a Jesuit.

In the Annual Letters of the English Province regarding the Mission of the Jesuits in Maryland, as given in "*The Records of the English Province of Society of Jesus*, by Rev. Henry Foley, S. J., London, Barnes, Oates & Co., 1878, Vol. 3, page 396, is the following under date of 1741.

"*In Pennsylvania*. We had opened a Mission here about this year (1741), called *Missio S. Fran. Borgiae, Pennsilvania*, with four Fathers having Father Joseph Grayton as Superior."

The "Mission opened about" 1741 must refer to that of Conewago in Adams Co., founded by Rev. Wm. Wapeler.

Under date of 1746-47, the same authority has "*Pennsylvania*. There were four Fathers, with Father Grayton, Superior."

Pennsylvania. "With the same Father Superior there were five Fathers here."

In 1750, "the two Missions (Maryland and Pennsylvania) were mixed together."

Jas. White of Philadelphia by will July 11th,, 1767, bequeath £30 to the Managers of the Roman Catholic Burying Ground "towards a school house." [Wills Book O., p. 473.]

This indicates that a school house had been projected. Mr. White's will was proved March 3d, 1770. His is the first bequest for Catholic Education in Pennsylvania.

In the *History of Education in Maryland* by Bernard C. Steiner, U. S. Bureau of Education, No. 19, it is related, page 34:

"The only supervision of schoolmasters was undertaken with a view to prevent Roman Catholics from teaching. In 1754 returns were made from the different counties of schoolmasters who had taken the oaths of abjuration, etc., and of those who had not. Three of these returns, from Dorchester, Prince George, and Frederick, are still on record. Edward McSheky, master of the free school, and 11 masters of private schools, are reported as having taken the oath in Dorchester. One master, said to be a Roman Catholic, being summoned to take the oath left the country. Another declared himself to be a Roman Catholic and refused to take the oath; two others had been summoned to appear before the next court. In Frederick county 4 masters of private schools had taken the oaths."

On page 54 it is related:

"In 1801 the Female Humane Association Charity School was incorporated for the maintenance and education of poor female children, but the act of incorporation was repealed in 1807, and the Right Rev. John Carroll, bishop of the Roman Catholic Church, the Rev. I. Daniel Kurtz (Lutheran), the Rev. James Inglis (Presbyterian), Charles Ridgely, of Hampden, Christian Keener, and Peter Hoffman were incorporated as trustees of the Orphaline Charity School, which succeeded to the former association. 'Nine discreet female characters' were annually elected by the contributors to serve as directors, who had full control of the school, and filled the vacancies in the board of trustees."

COPPINGER, JOSEPH. American Practical Brewer and Tanner.

Illus. Svo, pp. 248, boards, uncut. N. Y., 1815.

The book contains also: "The Bordeaux Method of Making and Preparing Claret Wine for Shipping." The author says: "In the reign of Louis XVI., the merchants of Bordeaux presented a memorial praying him to put a stop to the importation of the wines of Kaskaskias into France." He says: "There was at that time a College of Jesuits established in that country, the superiors of which caused the wine to be cultivated with great success, and quantities of it were at that time sent to France."

Is that true?

A Worker for History.

John T. Reily of McSherrytown, Pa., is the most useful of all the gatherers of historical material of Catholic interest. What he gathers he prints.

I simply stand amazed at the work he has done under the most distressing circumstances of ill health and lack of means.

Thousands upon thousands of pages he has gathered, arranged, set up, and printed.

It is simply astonishing.

Knowing the awful heat of "the History fever" and its remorseless tyranny when it possesses one I wonder more and more how he has been able to do all he has done.

He is getting out the Fifth Book of His Collections—1,000 pages each.

Read this on page 661:

"July 4, 1899, hot day, took wife and children to the Church Bottom below Conewago Chapel near Blue Spring. Went up to Cone-wago graveyard to-day and copied tomb-stones—my wife holding the umbrella "out of sympathy" for me. Poor soul! she deserves a better fate and to her I should dedicate all my labors, for without her prudent, economical management in the house,—without her industry, domestic care and frugal habits,—I never would have had the time, the peace, the means, the encouragement and sympathy to gather and preserve this mass of material. God bless her! If these Collections prove of any use or interest to future generations in the Church, let them not forget to recall the memory of her virtues in their expressions of praise or thanks, and remember her in their prayers, offerings and sacrifices."

It is a shame that such a worker is not given "the means, encouragement and sympathy" by Catholics generally so that "the time and peace" should be his to do unrequited and congenial labor.

Yet see how to his wife he gives the merit of all his endeavors.—*Griffin's Journal*, 1900.

The *Western Watchman* says: "Rome is often astray in our geography but when it comes to latinize the names of cities she can teach us much."

This brings to mind that Bishop Kenrick gave the University of Pennsylvania the names of the States in Latin, for the diploma of graduates. The University has the manuscript.

"The first Catholic chapel in Philadelphia was built in 1729, when Miss McGauley, an Irish lady, brought over a colony as tenants, and settled on the road leading from Frankfort to Newton."—*Catholic Exchanges*.

Not a statement in that item is true. Neither as to "first" nor "chapel," nor year, nor lady, nor "colony," nor "tenants," nor "road," nor "Frankfort," nor "Newton."

DIED.

On the 20th ult. at Alvarado, (Mexico) Henry W. Nancrede, of this city, in the 24th year of his age. A few weeks since he was in the midst of his family in the full enjoyment of the most vigorous health and the most buoyant spirits, but borne away by the enthusiasm of military glory, he was induced to seek renown in the service of Mexico, and under her flag landed on the inhospitable shores of Alvarado. But alas! here his dream vanishes, and he awakens only to feel the approach of death. Seized on the 16th with yellow fever, on the 20th he surrendered his spirit to his Divine Maker, and on the succeeding day was entombed with the honors of war in the presence of the Americans residing there, and the officers of the Mexican navy.—*Philadelphia Nat. Gazette*, Oct. 30th, 1824.

Bernard McMahon deserves to be mentioned among those who have done service in the cause. Besides the information for the culture of plants, under almost all circumstances, contained in his excellent work, "The Gardner's Calendar," he has likewise inserted therein several catalogues of plants, calculated to aid the florist, the nurseryman and botanist in an eminent degree. Page 208, Vol. 2 of New York Historical Society's Collections, 1814 in History of American Botany.

McMahon was a Philadelphia Catholic. His book published in 1806 has been issued in many editions.

We have a letter that Cardinal McCloskey wrote Rev. John Hughes when Pastor of St. John's Church, Philadelphia. It is dated Nyack, August 1st, 1834. We sent it to His Eminence with a request for his signature written and dated August 1st, 1884. His Eminence gratified our desire. After fifty years the letter is as clean and as clear as though written on the day it last left the hand of the Cardinal.—*I. C. B. U. Journal*, Aug. 15, '84.

The letter was presented the American Catholic Historical Society of Philadelphia by editor of THE RESEARCHES.

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QUARTERLY.

ONE DOLLAR A YEAR.

Entered as Second Class Publication at Parkesburg, Pa.

The Friendly Sons of St. Patrick, of Philadelphia, More Manufactured History.

Countless the number of times this Society has been lauded as a Society of Irish and so of Catholics who did great services during the Revolution by arms or purse.

It is constantly repeated, and all the while gains in force as a fact of History that twenty seven of its members during the time Washington's starving army was at Valley Forge made a collection in Philadelphia, and contributed one hundred and three thousand five hundred pounds to a total contribution of citizens of three hundred thousand pounds which was disbursed in providing supplies to the distressed soldiers of Washington at Valley Forge.

This alleged fact is narrated with all sorts of embellishments or oratorical or rhetorical "frills." One, I remember, represented Thomas FitzSimons (that is the correct spelling of his name) trundled a wheelbarrow through the streets of Philadelphia making the collection while the citizens threw money in the barrow.

It would be an amusing collection to present the many forms in which the recital of this alleged incident is given. How loud, and boisterous even are the cheers which orators are given who relate it.

But to pass over the many instances in Catholic or Irish (both are the same now-a-days) "histories," or orations in which this claim is made for these patriots, let us get to what ought to be considered the best possible authority—a President of the *Hibernian Society of Philadelphia* which claim to be the *Friendly Sons* by merging in

1791, and which has in late years changed its name to that of the *Friendly Sons of St. Patrick*.

Here is the statement and claim made by the President, Mr. William Brice, at the Quarterly meeting September 17, 1891.

He named several members who became "most conspicuous during that terrible struggle," he spoke of others who rendered good services in providing necessities and "in one notable case turned these needed stores over to the starving army." Then he proceeds:

"But that terrible Winter of 1777 was upon them, and the army lay encamped at Valley Forge with a much greater chance of surrendering to hunger and cold than to the enemy in the field."

"In this terrible emergency, Robert Morris, an honorary member of the Friendly Sons of St. Patrick, started a subscription in order to raise money sufficient to save the army, heading it with his own subscription of £10,000 sterling, which was immediately followed by the subscription of Blair McClenahan for a like amount, and in a few hours there was subscribed among that small body of patriotic men (at this date not exceeding 50 members) the generous sum of £ 103,500 sterling (\$517,500); the additional subscriptions by the citizens of Philadelphia making the total amount three hundred pounds sterling money, that beyond the shadow of a doubt, saved the army in this terrible emergency and crowned the Revolution with success. Of such great importance was this subscription paper considered, that it was universally hailed as "The Second Declaration of Independence."

How comical that all reads when truth shines upon it.

All the writers, orators and enthusiasts who recite that bosom-swelling tale seem not to know or to remember that during "the winter of 1777" while Washington was at Valley Forge the British were in possession of Philadelphia.

That little but important fact destroys all the force of the narrative. Just think of the British army in Philadelphia and the citizens of Philadelphia sending around subscription lists or trundling barrows through the streets making money collections to get provisions for Washington's army.

Need more be told to show how untrue the claim is and how false many "historical" statements are?

The Society was not a "Catholic" Society even in its membership. But few Catholics belonged to it. Commodore John Barry, George

Meade, Thomas FitzSimons, Michael Morgan O'Brien, General Stephen Moylan, James Moylan, John Moylan, Jasper Moylan, are probably all the Catholics who belonged to the old Society. Some of these had about as much Catholicity as "prominent Catholics" usually have now. So it was not "Catholic," as is often asserted. In the claim made by Mr. Charles A. Hanna in his great work, "The Scotch-Irish," it was not even "Irish" as that title was understood until of recent days, but the founders who called themselves and associates "Irish" were really, says Mr. Hanna, "Scotch-Irish."

They must have been ashamed to call themselves so.

But as they themselves said it—that they were "Irish," History cannot not be perverted to now make them what respectable people would not have then permitted themselves to be called. "But what about that collection for the starving American soldiers?" Is there no foundation whatever for the story? None, whatever in the form and manner related.

Here is the history of the event intended to be told:

In 1780 the American Revolution was in its most serious condition. Congress had no credit. Its issues of paper money were worth about one thousand paper dollars for one of hard money. So food, military stores and supplies may be said to have been unpurchasable. The people were disheartened. They were tired out with war. Gloom, apathy and failure prevailed. As the government had no credit a number of patriots combined to give their credit to Congress so that recruits for the army could be secured and forwarded to Washington at Morristown, N. J. They met June 8, 1780. Subscriptions were given to promote recruiting by giving bounties. News came that Charleston had fallen. That meant final disaster unless a new awakening came to the people and the army was furnished with supplies which the Government had no credit to buy and its money was of no value to secure. So the subscribers of June 8th and others, met on June 17. It was agreed to raise three hundred pounds Pennsylvania currency in hard money as the capital of a Bank to buy and send supplies to the army. This subscription list read:

"Whereas in the present situation of public affairs the greatest and most vigorous exertions are necessary for the successful management of the just and necessary war with Great Britain, we the subscribers, deeply impressed with the sentiments that on such an occasion should govern us, in the prosecution of the war on the event of which

our own freedom and that of our posterity, and the freedom and independence of the United States are all involved—hereby severally pledge our property and credit for the several sums specified and mentioned after our names, in order to support the credit of a bank to be established for furnishing a supply of provisions for the armies of the United States."

Ninety two subscriptions were made and the three hundred thousand pounds Pennsylvania currency contributed. There were twenty seven members of the Sons of St. Patrick among the ninety two subscribers. That's the basis of the story, that the *Friendly Sons of St. Patrick* gave about one third of the amount to "relieve Washington's starving army in the Winter of 1777 at Valley Forge." The Patriots of the winter of 1777 would have been all dead by the summer of 1780.

The ninety two Patriots organized the Bank of Pennsylvania on their credit. They borrowed money, bought supplies and sent them to the army. They took whatever kind of money Congress could pay in. The United States credit was pledged for £15,000 in bills of exchange deposited with the Bank besides "such current funds as could be spared from other services."

The Bank continued for a year and a half. It supplied three millions of rations and three hundred barrels of rum—don't forget the rum. The Bank closed its affairs near the end of 1781—after the war.

All that was a great service. Those who pledged their credit in June 1780 are just as worthy of honor as those who pledged "their lives, their fortunes and their sacred honors" in July 1776. Indeed in truth more so. The pledgers of 1776 scattered within six months on the approach of the British army. The pledgers of 1780 stood to their pledge, gave their money and saved the army and so the Liberty and Independence proclaimed by the July 1776 pledgers. But see how their act has been obscured and thwarted into a glorification of less than one third their number simply because our Irish glorifiers boast of the services of their own and don't know the truth and so make their stories most ridiculous by prattling about collecting money in 1777-8 in Philadelphia, then in British possession, for Washington's starving army when the fact is that the twenty-seven they boast of didn't give a pound for more than two years after.

Besides they always multiply by five to turn "pounds" into dollars not knowing that Pennsylvania currency was but \$2. 66 2-3, or say,

just about the one half the boasters declared to have been contributed.

But this tale will be repeated thousands of times more. It is too good a thing to die. I have heard a priest tell it on the altar; orators and writers have made countless thousands of bosoms swell with pride. Many will follow and multitudes swell. If one were to arise in a public assembly and deny the orator he would be "crushed to earth" as truth usually is.

Whenever you hear or read of any "Catholic" or "Irish" incident in American History that makes your blood jingle and run swiftly, your eyes glisten and your heart bound, don't believe it. It is not true or not true as told. "And there are others."

Sir George Calvert had been interested in American colonization from 1609. In 1620 he purchased rights in Newfoundland; about 1622 he became a Catholic, and obtained a direct grant from the crown of a province in Newfoundland. The name he gave it tells his faith. It was no Protestant who gave the name of Avalon to the province. Glastonbury (Avalon) was in Catholic tradition the cradle of Christianity in England. The man who named his province Avalon, who put on his tokens the holy thorn believed to blossom at Christmas was no Protestant. His Catholicity stands revealed and confessed. Even when the grant of Maryland was obtained the lordship of Avalon was always expressed. The title clung to by the Catholic Calverts was distinctively Catholic. In 1627 Sir George Calvert sent out two Seminary priests to Avalon. This is proved to us by the Anglican intolerance which denounced him. Though a member of the Council of Virginia Sir George was excluded from Virginia in 1629 as a Catholic. In 1630 Sir George with Lord Arundell, of Wardour, solicited and obtained a charter for lands south of James River, but Clayborne and the Virginia Anglicans, obtained a revocation of that charter, and Arundell dying Sir George applied for the land north of the Potomac. When his son Cecilius attempted to settle the Anglican persecution continued, his vessels were brought back, overhauled, and Clayborne was sent on to break up his Maryland colony.—*Am. Cath. News.* (Dr. Shea, Editor) June 24, '91.

Our Church and Our Rector—1889-1902.

Twelve years have passed since we claimed our Blessed Lady as our patroness under the loving title of Our Lady of Mercy.

Great zeal in his holy calling and business-like adaptability, the chief characteristics of Reverend Gerald P. Coghlan, have aided much in the completion of the great temple of God, dedicated under the title of "Church of Our Lady of Mercy," Philadelphia.

On October 1, 1889, Reverend Gerald P. Coghlan, of St. Peter's Church, Reading, Pa., received from His Grace Archbishop Ryan the following letter:

PHILADELPHIA, Sept. 30, 1889.

DEAR FATHER COGHLAN:

You will please to take charge of the erection of the new church on Broad and Susquehanna Avenue, in this city, on the 14th of October, by which time I shall inform you of your successor's appointment.

Wishing you all success in this important undertaking, I am, dear Father Coghlan,

Yours sincerely,

P. J. RYAN, *Archbishop.*

A fortnight later Father Coghlan assumed charge of the infant parish. On November 2d the ground was broken for the chapel erected at Park and Susquehanna Avenues. On the 25th of the same month the cornerstone was laid by Bishop Prendergast—then being Very Reverend—assisted by the late Reverend Peter F. Sullivan, rector of St. Edward's Church. On the 22d of December, the same year, the chapel was dedicated by Archbishop Ryan, the Mass being sung by Reverend Joseph O'Keefe, and an eloquent sermon preached by Monsignor Loughlin.

On February 2, 1890, the first Stations of the Cross were blessed by the Very Reverend Ignatius F. Horstmann, D. D., now Bishop of Cleveland; the same month the first Mission was held by the Dominicans, under the direction of Reverend J. L. O'Neill. On Sunday, February 22, the Blessed Virgin's Sodality, the St. Vincent de Paul and T. A. B. Societies were organized. March 23d a lecture was given in aid of the church by Father De Cantillon, O. P., the subject of the discourse being "Saint Patrick."

The first Fair was opened on April 12th, the proceeds of which amounted to \$10,270.00. It was held in a temporary frame building erected on the site of the present Rectory.

The Chapel was soon found to be inadequate, so rapidly had the congregation increased in numbers, and on May 12th ground was again broken for the larger edifice, which it now occupies.

First Holy Communion was administered on May 25th, and on Sunday, June 7th, the Angels' Sodality was formed. On June 8th ground was broken for the pastoral residence, and a handsome granite double dwelling soon arose on the south side of the Church. On June 13th more than a hundred persons were confirmed by Archbishop Ryan, it being the first time the Sacrament was administered in the Church.

Many means were taken to pay off the large debts already incurred on the new Church buildings, among which was the first Strawberry Festival, lasting from May 29th to 31st. It was held in the new Rectory. To thank the people and show his gratitude for their generous support, Father Coghlan gave the first picnic to Neshaminy Falls on July 29th.

On October 12th, the corner-stone of our magnificent temple was laid by Archbishop Ryan, assisted by Bishop Shanley, of North Dakota, and Bishop Horstmann, of Cleveland; the discourse was delivered by Reverend P. F. O'Hare, Rector of St. Anthony's Church, Brooklyn, N. Y.

The two following evenings were devoted to a lecture on "Palestine," given by Professor Beard. The basement was opened for the second Fair on December 13th, the address being made by ex-Mayor, William B. Smith.

The basement of the present Church, now being used by the children, was dedicated Jan. 18, 1891, by Archbishop Ryan; Mass was sung by Rev. Patrick J. Dailey, of the Annunciation, and the sermon was preached by Very Rev. D. I. McDermott.

The second Mission was held January 25th, under the direction of the Dominican. On February the 8th the Rectory was formally opened.

As the debts increased with the progress of the work, and as the bills had to be paid, the second Fair was again reopened in February, from which \$7000 were realized. On March 15th a collection was taken up at the Visitation Church and over \$600 were received. On

March 22d Reverend J. L. O'Neill delivered a lecture on "The Philosophy of Irish History."

As church matters moved steadily on, Father Coghlan found it necessary to look after his "little ones" and the advancement of education; he therefore had two stories built to the original Chapel, which he opened as a school, with nine well-lighted and equipped classrooms. It was dedicated on Sunday afternoon, September 1, 1894, by Archbishop Ryan, and was formally opened the following day. After the dedicatory ceremonies the parishioners assembled in the hall, where a delightful entertainment was given.

On October 24, 1897, just eight years after his appointment, our beloved pastor celebrated his Silver Jubilee. Solemn High Mass was celebrated by the Reverend Jubilarian, Reverend Joseph A. Strahan as deacon and Reverend D. A. Tighe, rector of the Church of the Holy Angels, Chicago, as sub-deacon. Archbishop Ryan, Bishop Prendergast, Bishop O'Hara of Scranton, and Bishop O'German, of Sioux City, were present in the sanctuary. The floral decorations, the lighted candles and the richly colored vestments made a scene of splendor, yet but a faint representation of what would be seen when the main edifice should be completed. Surely the Jubilarian had cause to rejoice on that blessed morning! but, only now does he rejoice when the dream of ten long years is brought vividly before his mind.

Vespers were sung by Father Coghlan, assisted by Father McCabe and the Reverends William A. McLoughlin and Thomas F. Moore. The Reverend Thomas J. Shahan, of the Catholic University at Washington, D. C., delivered an appropriate discourse in an eloquent and impressive manner.

The children's Celebration was held the following afternoon. In the evening the Parish Meeting was attended by a large number, at which time Father Coghlan received a check for \$6000. That amount he devoted to Church purposes.

On November 19, 1899, Archbishop Ryan performed the ceremonies of dedication of the new Church. The dedicatory psalms were chanted by Reverend Joseph C. Kelly, of the Immaculate Conception, Philadelphia, and the Reverend Joseph A. Strahan, of the Immaculate Conception, Jenkintown.

Mass was sung by Bishop Prendergast, the late Reverend Thomas J. Barry being assistant priest, Reverend William A. McLoughlin

deacon, and the late Reverend D. A. Tighe, of Chicago, sub-deacon.

The sermon was delivered by Archbishop Keane, his theme being, "Mercy," taken from the text "Blessed are the merciful, for they shall obtain mercy."

An eloquent address was made by his Eminence, Cardinal Gibbons, in which he congratulated the Archbishop and the Reverend Rector on the great work which had been accomplished.

In the evening Pontifical Vespers were sung by Bishop Fitzmaurice, assisted by the Reverend Thomas F. Shannon, rector of St. Patrick's Church, Norristown.

The sermon was delivered by the Very Reverend D. I. McDermott. There were few floral decorations, owing to the beauty of the Church itself.

The first Mission given in the new Church was opened on Sunday, January 18, 1900, lasting for two weeks, under the direction of the Very Reverend Father Robert, C. P.

In architecture the Church is one of the finest specimens of Romanesque in this country, both in its exterior and interior. Two massive towers, surmounted by the Celtic cross, stand 176 feet from the pavement, each being 22 feet wide and 88 feet high. The doorway connecting the towers is exquisitely molded; it is 33 feet in width, of polished granite elaborately carved; the doors are of heavy oak deeply paneled. The rose windows are sixteen feet in diameter, with eight lights. The main gable is surmountd by a large cross ninety feet above the pavement. At the top of this gable is a niche containing a figure of our Lady of Mercy, eight feet high. The exterior walls are of Georgia marble and granite, rock-faced.

The interior is difficult to describe, as only a faint idea can be given of it; to know it in all its beauty and grandeur it must be seen. The nave of the Church is 38 feet wide and 152 feet deep. It is admirably lighted, there being three rose windows in the gables, three in the sanctuary and five in the flank, in all, forty-two windows. Art has been lavished upon the sanctuary to rank it among the first in richness, beauty and convenience. The altars are of Carrara marble and onyx, richly carved, and the railing is of onyx and brass.

The congregation are to be thanked for their participation in the finishing of this grand Church, and have shown their interest and zeal in the work of its completion by always answering to the appeals that were made. It shall ever stand as a monument, to bring before the

minds of others the good will and generosity of its present members.

SKECH OF THE RECTOR.

On July 4, 1848, the Reverend Rector was born in the County Mayo, Ireland. He first studied in the Diocesan Seminary of Ballaghadereen. In 1866 he left home and came to his adopted country. In 1867 he entered St. Charles' Seminary at Glen Riddle. In 1868 he was transferred to the larger Seminary, then situated at Eighteenth and Race Streets, in which he studied a thorough course in philosophy and theology.

In 1872 he was ordained by Bishop Wood and appointed to the Immaculate Conception Church. In 1875 he was transferred to St. Mary's, but remained there only one year, returning to the Immaculate Conception as assistant Rector. In 1877 he was removed to St. Bernard's Easton. After thirteen months he was appointed Rector of St. Aloysius' Church, Pottstown, where he remained four years.

On August 29, 1882, he was sent to take charge of old St. Peter's, Reading. During seven years of hard labor he improved the Church, and remodeled the Rectory. He also erected and nearly freed from debt St. Joseph's Church, of the same city. He was the means of introducing the Sisters of the Good Shepherd into that city.

From St. Peter's he was called by Archbishop Ryan to preside over his present parish. His countless acts of kindness, his unvaried courtesy and his undivided interest in his work, have made him dear to all; but his sympathy, generosity and self-sacrificing spirit have made him more dear to the poor and unfortunate ones of Christ.

As he has celebrated his Silver Jubilee as our shepherd, it is the heart-felt wish of all his flock that he may celebrate his Golden Jubilee as still the beloved Rector of "Our Lady of Mercy."

How well, how nobly he's done his part,
With steadfast will and with kindly heart,
With tender love and the ardent zeal
That a priest of God alone can feel.
Blest in the flock to his keeping given,
Blest in the souls he has trained for Heaven,
Blest—thrice blest—in the great "Well done"
That seems from the azure sky to come.

PHILOMENA M. I. GRIFFIN,

Graduate of the Parish School, and of the St. Joseph's Senior Centre.

Archbishop Whitfield's Report to the Propaganda.

This fragment is probably a part of the original draft of a report made to the Propaganda by Archbishop Whittfield in 1830. It is a copy from the MSS. in the Archives at Baltimore made December 31st, 1901.

"And they have friends to pay nearly the whole of the remainder before the time fixed for the payments must come, and this without selling their farm of about 1000 acres, which may sell perhaps for \$8000.

"As the rescript was never revoked I concluded I could act on it as I have done, yet I beg you will confirm it and dispense with their strict enclosure, so far as it is necessary to attend the adjoining School of the children and permitting female parents, etc. of the children visiting the school and examining the progress of the pupils.

"Three large beautiful churches have been built in the diocese, in different directions, one at Hagerstown, about 70 miles distant, one at Maryland Tract 60 miles off and one at Marlborough about 50 miles hence. The two former, I blessed and opened. Next month or in October I shall open the latter.

"I might add that numerous conversions continued to take place, particularly in Baltimore, where our religion is so much respected that not one of the many public papers, though edited by Protestants, would consent to publish the prospectus of a most violent Anti Catholic paper, edited in New York called the *Protestant*, whose editor complains that Baltimore is lost to them, being completely under the sway of Popery. Baltimore now contains 80,500 inhabitants, according to the census made at this moment, giving an increase since the last census taken 10 years since of about 17,000 inhabitants.

"I have visited nearly all the churches in the Diocese of Baltimore and Richmond. In this latter city, out of 20,000 inhabitants, there are not more than 300 Catholics, there is only a small mean wooden chapel and but a very scanty support for a Priest.

"In the whole Diocese of Richmond, I suppose there are not more than 1500 Catholics. Though the city of Richmond is 360 miles from Baltimore it only takes us 30 hours to reach it by steam boats, viz., from Baltimore to Norfolk 220 miles, 18 hours from Norfolk to Richmond 140 miles, 12 hours. Dr. Kelly, though Richmond was his See, never saw it, he remained at Norfolk about 18 months.

"As Washington and Georgetown are within six hours ride, I visit them frequently. The fine college in the latter city has received a great increase of scholars since the return from Italy of the American Jesuits, and I am happy to announce to you that the fathers of the Society in my Diocese go hand in hand with me promoting as much as they can, the good of religion.".

**Erection of the See of St. Louis, Missouri.
Bishop Flaget's Views Thereon. His
Opposition to His Trans-
lation Thereto.**

From the Archives, Baltimore. Miscellaneous.

June 26th, 1816. From Loretto.

Most Rev'd Father:

It is a great pity that the people who ought to afford us nothing but relief and consolation, are precisely those that give us more trouble. Thus, indeed, was our divine Master treated by his very disciples; we his Servants are not to expect a better treatment, and we are to rejoice when we are found worthy to suffer for him.

According to your request I candidly pass my opinion about the erection of a new See at St. Louis. I firmly believe that the place is of the utmost importance for the good of religion, not only on account of the many Catholics that live there now, of those that will immediately emigrate thither, as soon as they hear that there is a Catholic Bishop, but much more so on account of the many nations of Indians, that have never heard of the Christian faith. The Bishop that is to be sent thither must be accompanied by a good number of priests and zealous ones, because the country is almost destitute of them. A seminary and college must be erected in order to give to the Catholic religion a superiority over all the other sects that are moving every stone to pull down our faith and build their errors on its ruins. The R. R. Jesuits are certainly those that would suit the best in those quarters, for sixty years ago they carried on almost all the work at the missions both among the French people and the Indians, and their names there yet in the greatest veneration. If the Holy Father was to send a Jesuit as a Bishop and give five or six companions, I do not entertain the least doubt, but in less than twenty years it would be the most flourishing diocese of all those that are in the United States. But if the Pope sends thither a Bishop by himself or with one or two priests only, nothing good will result from his missions he will work as a zealous missionary, but he will do nothing as a Bishop.

As to my translation to that See, if ever it takes place, it will be attended by a great many inconveniences in Kentucky, and upper Louisiana will gain very little by it. Since I am in Kentucky I have

erected a Seminary where there are now seven young men studying divinity and five others more or less advanced in their studies according to the time of their coming. Three Monasteries for public schools in which there are about thirty girls that have taken their vows, or are ready to take them, their success in teaching and instructing their pupils of every denomination has far surpassed our expectations. All these establishments, if ever I am ordered to go, are threatened with immediate ruin, because all the priests that attend them will follow me. Besides the building of my Cathedral in Bardstown which is going on with good speed will be stopped all at once, if the people hear that I am going to move with Messrs. David, Chabat to Scheiffer and for it, this building is so much encouraged. It is on account of the great esteem and affections which both Catholics and Protestants entertain for us. Louisiana on another hand will not gain much by my translation, for though I would take along with me Messrs. David, Chabat, etc., we wouldn't be strong enough to on the business properly and very little good would result from our operations. Besides until now St. Sulpicius has not acknowledged my Seminary as a Seminary belonging to the Company and every day I am threatened with loosing Messrs. David and Chabat, which would cut off all hope of success.

The R. R. Mr. Durhenny (?) informed me that the Court of Rome has a notion to send Mr. Gallitzin in my place. If ever he comes alone, he may be sure he will count his days by his trials and tribulations: for either he must blindly submit to the old priests that will remain here, or he will be at war with them, without any hope of obtaining victory. *Quod Experiens constat.* But if Mr. Gallatzin can come with three or four priests, addicted to his cause and capable to support his measures, then he will succeed and Kentucky will gain by his translation.

The difficulty will be for the Court of Rome, to supply the Bishop with as many Priests as mention. Then it will be better not to appoint any, for a Bishop without priests may be compared to an excellent general who could pretend to gain victories without an army. Before I close my letter I beg of you to inform me who is the executor of the Most Rd. Dr. Carroll's will for I have been told he has bequeathed something to me, but the intelligence did not come officially. If you write to the Cardinal perfect of the Propaganda be so good as to make him sensible of the great inconveniences that would result from my translation, and you will serve the cause of religion in Kentucky and oblige in a particular manner your most humble and Obed. Servt.

BENEDICT JOSEPH,

Bishop of Bardstown.

Addressed: The Rev. Archbishop Neal, Georgetown, Maryland.
Postmarked, Lebanon, June 30th.

A Vow to the Blessed Virgin—The Church of the Assumption, Philadelphia.

Mr. Francis Harold Duffee, born in Philadelphia, in 1810, an “altar boy” at St. Mary’s during the Hogan-Harold-Conwell schism, contributed to the *I. C. B. U. Journal* of January, 1885, the following:

Apropos of the Rev. Mr. Carter, of the Church of the Assumption.

There was, I have always thought, one incident in the life of Father Carter worthy of remembrance and preservation. I had it from the Rev. gentleman’s own lips, while paying him an evening’s visit to which I was kindly invited.

During his voyage home to this city, from Liverpool, on board of one of the Trans-Atlantic steamers, the vessel ran aground on an unknown and submerged rock in the Atlantic ocean, nearing the coast of Canada. The shock and surprise to the captain and passengers at finding themselves in this perilous condition, so unlooked for on their part, completely unnerved them to an extraordinary degree.

It was during the night time the occurrence took place, and the gloom and fright among the captain, crew and passengers was fearful to contemplate. The sunken rock upon which the vessel grounded was surrounded on all sides with deep water, that only added to the prevailing apprehension, for it proclaimed the possibility of the sinking of the ship after she was thumped to pieces, and released to sink in fathoms of water. The horror of that night was one the Rev. gentleman told me he never could forget. It was a solemn time for meditation. He at once resolved to pray earnestly to the Almighty for aid and protection in this hour of his deepest calamity, promising and *vowing* to build in commemoration a memorial church to hallow the event of his miraculous preservation. This religious vow was fervently made, and his faith in God’s goodness was not misplaced. The vessel was released from the rock with but slight injury soon after the utterance of his prayers and came safely into port.

Father Carter redeemed his promise and fulfilled his vow in the building of the Church of the Assumption, in Spring Garden Street, near 12th, which will ever stand as the memorial of a merciful God’s interposition in the avoidance of the dreadful shipwreck that threatened the crew and Father Carter on that perilous and fearful night, when the vessel grounded on a hidden rock in the Atlantic ocean!

PHILAD’A., Dec. 23d, 1884.

Bishop England's Relation of the Benefactions of Catholics of Germany and Austria to the Church in America.

Address of the Right Reverend Doctor England, to the tenth Convention of the Roman Catholic Church of South Carolina, delivered at the Cathedral of St. Finibar, in the city of Charleston, on Sunday, November the 17th, 1833.

It was only upon my arrival in Bavaria, I began to discover, how much our churches are indebted to that excellent and zealous prelate Dr. Rese, lately placed in the newly erected See of Detroit. The mischievous enactments of several of the German princes had amongst other evils long dammed up the current of alms in the Catholic Church. For purposes to which it is not now my province to advert, the state had prohibitd its subjects from giving any benefaction or aid to any person or institution without its territory. Many of the Catholics of Germany, learning from emigrants the deplorable situation in which they found themselves at this side of the Atlantic, were anxious to help in erecting churches and procuring a clergy. The Rev. Dr. Rese visited his native country for the purpose of exposing to the view of its inhabitants the difficulties and the wants thus felt, and entreating their aid for removing them. The zeal of the people, urged them to contribute; but the law of the land forbade the contribution.

At Munich, he after considerable exertion, succeeded in having that law so far relaxed, as to permit one contribution to be made and transmitted. The venerable archbishop of that See had the amount forwarded to the association in Paris, to be distributed amongst our churches: but owing to some cause, it had not reached that city, when I was there, or at least, if it did, it had not been received by the council of the association. And though Bavaria has been charitable, we have not been aided. I have requested the council at Paris, to have further inquiry made upon the subject; and our late provincial council have desired that letters should also be written to the proper quarters for an elucidation. It is surmised by some, that the money

arrived in Paris at a period of considerable excitement, and was thus impeded in its progress to the American churches.

In Vienna, Dr. Rese has been successful. The Emperor of Austria, after due deliberation, abrogated the law so far as it impeded the transmission of the benefactions of his subjects to the churches of the United States: his brother the late Cardinal Rodolph became the protector of the Society formed for the purpose; and when by his death the protectorate was vacant, it was filled up whilst I was in Vienna, in the beginning of last December, by the acceptance of the young King of Hungary, the heir apparent to the Austrian throne. Upon my arrival in that city, I found that the council was altogether uninformed of the actual state of the churches. The active enlightened and zealous Nuncio Monsignor Ostini, the apostolic archbishop of Vienna, (Milde) the President of the Association, his meritorious assistant (Leonard, Bishop of Alala,) and several other members of that council told me how necessary it was that they should have accurate information, and desired me to draw up such a narrative of the state of the churches, as would enable them to perform their duty faithfully. I not only complied with their wishes in this respect, but I wrote to such of my brethren as had not already communicated with them, or whose communications did not reach Vienna; that they might each furnish his own statement. I also had an audience with the Emperor to thank him for the relaxation of the law, and to inform him of the benefit thereby done our churches, and to assure him that in them, prayers should be offered for the welfare of his soul as a meritorious benefactor, I also waited on the young King of Hungary, to thank him for accepting the protectorate of the Society, and to exhibit to him its beneficial effects. The council has this year made a distribution among our churches, in which that of this Diocese has not been forgotten.

[*Catholic Telegraph*, Vol. III page 3. Cincinnati, Dec. 13, 1833.
Library of Congress.]

Rev. Edward Spillane, S. J. is compiling a Bibliography of Catholic American Literature. His aim is to include authors of books, pamphlets, magazines, articles, translators and editors of newspapers.

The Church in Boston in 1819.

In "Letters on the Eastern States," by William Tudor, Boston 1819, a relation of the different religious sects is given. It contains:

"There are several other sects to be found amongst us, but there are not of sufficient importance to be numbered. Last of all, came the Roman Catholics; and few events of a subordinate kind were more remarkable than this. The foundation of a Catholic Church in Boston, could only be surpassed by devoting a chamber in the Vatican to a Protestant Chapel.

"Our ancestors had a tenfold horror of the Church of Rome; they first seceded from the English Church, because they suspected some of the prelates of a leaning to popery. All the prejudices and fears, that could be produced from the junction of political jealousy and religious bigotry, they brought with them to these shores, and carefully nourished. The troubles created by the Indian wars, which was stimulated by the French in Canada, kept their animosity alive, and the Prince of darkness himself was hardly more an object of horror to them, than a Jesuit. They preached and prayed most stoutly and frequently against the scarlet lady of Babylon, the antichrist of Rome; and even down to the last generation, used all the trite terms of vituperation, that were so often applied to the Pope. Their invective against him were so well known, that a gentleman of Boston who was presented to Clement XIV. was asked by that pontiff, with a good natured smile, 'whether Dr. Sewell still continued to pray for the downfall of Babylon.'

"It was not till after the peace of 1783, that attempts were made to found a Catholic Church in Massachusetts. A very few Catholic families are dispersed over the State, but the only regular church is in Boston. Their first place of worship was a small chapel, since taken down; and it was a singular circumstance, that this chapel was originally built by French Protestants, who fled from Catholic persecution. In its commencement the congregation was small, and not very fortunate in its pastors. It increased gradually by emigrants from Ireland, until the building they occupied was unable to contain them. They then built a new church, partly from the great and meritorious exertions of poor people who composed the congregation

whose zeal made them contribute all they could spare from their own support; partly by the contributions of some individuals among the Protestants, whose liberality on this occasion was not merely of the purse, but, considering the previous, hereditary prejudices, of the mind. All feelings of this kind have so nearly subsided, that the past generation can hardly picture to themselves the bigotry that oppressed even the last. The Pope is no longer an object of fear, and if the Catholic religion could get rid of some of its encumbrances, which are now not only burdensome, but ridiculous, and revert to the simplicity of primitive institutions, many classes of Protestants would approach them without distrust, and the most ancient Christian church be regarded with higher reverence. The church in Boston has derived the greatest advantage from the French Revolution, which drove into exile so large a portion of the priesthood.

"Two individuals of great acquirements, full of charity and piety, driven from their distracted country, received the charge of this infant church. They have fulfilled the numerous parochial duties required by the Catholic religion, with apostolical simplicity and evangelical zeal, neither attempting to make proselytes nor to excite controversy; and I presume it cannot be disputed, and I hope will not be considered invidious to say, (the circumstance of their congregations being taken into view) that the ministry is by far the most arduous and useful in the town."

In a note relative to the statement about Pope Clement XIV. the author says: "Before the papal power had dwindled to the present limits, the Court of Rome was amply supplied with intelligence from all parts of the world. A knowledge of minute details in distant places will not appear wonderful to those who know how the system of secret intelligence is matured by the governments, who maintain it. What seems mysterious, is in fact very simple, Boston was long headquarters of puritanism, and being most zealously opposed to the French power in Canada, and the extension of the Catholic religion, the Jesuit missionaries, who were the agents for both would of course furnish a list of chief individuals in the place, to the Ecclesiastical Police of the Pope.

On August 24th 1674, Bishop Calderon of Santiago de Cuba on a visitation to Florida, at St. Augustine, gave minor orders to seven young men, the first conferring of Holy Orders in this country.

Shea, Vol. 1, p. 170.

The Scotch-Irish.

To the Philadelphia Times Book-Review:

Your commendation of Mr. Hanna's "two heavy volumes" relating to the Scotch-Irish is merited as to the act of industry involved in the compilation. It surely was a "labor of the herculean sort."

Though the greater part of all this "collection of treatises" is not of direct American historical interest, you pithily summarize the main portions of Mr. Hanna's work on which he bestowed "labor almost inconceivable" which are of American historical interest. You do not indicate, however, whether the chapters you have concentratedly presented are of the "more matured" which may be accepted as "very nearly conclusive in a historical and critical sense."

Will you permit one to speak who has given a not limited attention to the same racial question along the lines of the plain and distinctively Irish people in America, if only as an additional aid in a solution of the subject.

First as to the name, "Scotch-Irish." "It is peculiarly American," says Mr. Hanna. That's true, but let us see about it a bit further.

These people from the North of Ireland, "called themselves Scotch," says the compiler. That's strange. One has not to go deep under the surface in historical research in our own State to discover that if it be true that these people called themselves "Scotch" they were by all others and in public records and prints called Irish--that and nothing more. The name "Scotch," I will venture to say, occurs very seldom, indeed rarely, in old time records, and when it does is understood to mean and really means people from Scotland, the plain everyday people who knew not the hyphen.

These North of Ireland Presbyterians, who came in great numbers after, say 1718, called themselves Irish and were spoken of by other people and mentioned in public records as such, an hundred times, I may say, to any instance to be cited of where they "called themselves Scotch."

They were known as Irish, but whenever it was needed to speak contemptuously of one of them as a low fellow, he was called "a Scotch-Irishman." I have found it so used as early as 1757—Mr. Hanna does not cite an earlier use—and his first instance in 1763.

bears out my statement that the term was used as one of opprobrium.

In 1757 some one reported to the London authorities that the Catholics of Pennsylvania were in a plot against the government, consequent upon the anti-Catholic spirit, then prevalent because of the French and Indian wars. In endeavoring to discover who the hidden informant was—he had not given his name—he was spoken of as some despicable character, “some Scotch-Irishman.” That’s the way the term originated; that’s the way General Lee used it during the Revolution; that’s the way I have found it used late as 1796.

These North of Ireland Presbyterians who Mr. Hanna declares called themselves Scotch, did not do so when they came to organize themselves into a social body, and Mr. Hanna himself so declares.

Among the marvelous statements in his “impressive monument of his industry, acumen and intellectual grasp,” is the astonishing one that when his great people “who called themselves Scotch” organized the Friendly Sons of St. Patrick of Philadelphia, they distinctly called themselves Irish.

What kind of people were they anyhow? The public called them Irish. They called themselves “Scotch,” he says. When they organized as a society they declared themselves Irish and actually took the great St. Patrick as their father and banded together as his sons.

They surely didn’t know themselves. If they called themselves “Scotch,” why didn’t they join the already formed St. Andrew’s Society? The Scotch didn’t take to them, though they called themselves “Scotch.” To bear a name not in odium they organized as Irishmen. So this great society, the Friendly Sons of St. Patrick, that even yet, by merging, may be said to actually exist, is still Irish.

The fact is that in pre-Revolutionary days the people known as Irish were Presbyterians. Catholic immigration had not yet gained force. German Catholics were more numerous.

These Presbyterian Irish were an assertive, an audacious, pushing people. If they did not declare: We are the saints, and the land belongs to the saints, they did declare they would have the land, and that the Indians were devils and the Quakers their imps, to seek to keep them back. They were not averse to being called “Irish,” but united under the name.

Now Mr. Hanna claims nearly everybody who was anybody in American history as being of a race that didn’t know its own name, or who they were, whether Scotch, who wouldn’t have them, or Irish

they themselves didn't want, save when they sought to honor one another.

The fact of history, as I have found it, is that for, say, the past seventy years, Irish has come to mean "Catholic," and Scotch-Irish "Protestant." That and nothing more.

When Catholic immigration began in noticeable force we meet instances of the religious antipathy of Irishmen becoming active in this country, say, about July 12. Noticeable, too, is the Presbyterian hostility to Catholicity, especially active from about 1830 to 1850.

We see too, that others saw all this as being simply between the Irish. As Irish came in greater numbers and were nearly all Catholics, others than the Irish Presbyterians sympathized or united with them in acts of persecution or social disbarment, so that to be Irish simply got to mean Catholic, because the Irish Catholics were a solid mass against whom, it may be said, all were combined. The Presbyterian Irish simply disjoined themselves from the general classification of Irish, and called themselves and were called "Scotch-Irish," the very term of opprobrium used against them two generations before. So Scotch-Irish simply, nowadays, means Protestant Irish and Irish means to every one Catholic.

Mr. Hanna does well to uphold his people. Others are not bound to accept his statements as "historically conclusive." He could not expect that. His people are now fixed in American history as Scotch-Irish, and yet Mr. Hanna fixes them also as an ignoble class who didn't know their own position. Their sons fix it for them, though they must tarnish their forbears as a sort of mongrels who didn't know themselves.

I really reverse the picture and think better of the people who called themselves Irish, would not mingle with the Scotch, proclaimed themselves Irish, and continued to be Irish until their sons, animated with religious intolerance and bigotry, marked themselves off from the Irish and took up the name that was only bestowed upon their ancestors, who became despicable in public life. It is yet borne as a public protestation that, as Irish is Catholic, they are the kind of Irish whose fathers didn't know whether they were Irish or Scotch.

Yet I am an admirer of these people of pre-Revolutionary days. They hated England worse than the Catholic Irish. But oh, my! how they did hate popery, and when England gave the Canadians the Quebec bill, granting the Catholic church in Canada her privileges

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under French law, these Irish Presbyterians just swarmed to Canada, before Independence had been declared, to capture the country. They could not hold in their hatred of the religion of the people, and they suffered for the want of good sense, as even Washington had to tell them it was.

No, they wouldn't have any Popery in the Protestant colonies, but after all they were but instruments in the hands of the Almighty, to open to the hated Church its most fertile field. Honor be to them. They were true to their convictions, and did not disown the name Irish, though their sons fear it as possibly fixing them as Catholics. We, the plain Irish, cannot look complacently upon a generation that coolly sets up its ancestors as not knowing their racial position or name, and declares they called themselves by a name odious to Americans—Scotch—and yet were such conscienceless chaps as to assume a name their sons deny their right to. I thought better of them until Mr. Hanna's books told me the kind they were, and he knows his own, I presume.

MARTIN I. J. GRIFFIN.

Philadelphia, May 3.

The Founding of the Catholic Total Abstinence Union of Philadelphia.

Editor Catholic Standard and Times.

Thirty years ago St. Patrick's day was Sunday. So to-night and during the same hour I am moved by memories of that night thirty years ago to ask you to let me correct the impressions which may have been made upon the minds of your readers by the report you have given of the remarks made at the meeting of the Total Abstinence Union when Mr. Kearney in response to a call for delegates who had been at the formation of the Union mentioned myself, and a number now deceased as prime movers, but saying "a committee met on March 17 to consider the formation of a Union, but it was not organized until September." This is wholly erroneous. At my invitation James D. Howley, Arthur Keegan, Bernard Ward and Philip Cope met at

my home, 1234 Lentz Street, (now Latona) on St. Patrick's night, 1872. Mr. Howley, Mr. Keegan and I had been delegates to the Baltimore convention on February 22, at which the C. T. A. U. of A. was organized. I there proposed the formation of diocesan unions. I was defeated and only State and district unions provided for. We Philadelphia delegates concluded that notwithstanding the decision of the national convention, a local union was a necessity, if the movement was to advance. That brought about the meeting at my home that cold St. Patrick's night. We met to form a union. We resolved to do it. We did it. We elected officers. We ordered a constitution to be prepared. We prepared it later and had it printed. That union was composed of St. Charles' Society and a youths' society of 82 boys, which I had organized September 17, 1871. We started to work as a Union. Mr. Howley was president, Mr. Keegan was treasurer and paid for the printing of the constitution. I was secretary. We held frequent meetings as a Union. Mr. Howley and I as officers of the Union, called on Father Lane, of St. Teresa's, to ask him to allow the formation of a society in that parish, which was the parish I lived in. He consented. I wrote out the notice that was read from the altar the following Sunday. The society was formed—the first born of the C. T. A. U. of A. of Philadelphia. The Union met from time to time at various places. The *Standard* of the time has reports of some of the meetings. At this time, there were two other societies not affiliated with the Union and not much disposition on the part of the active men whom we met to join it. We five who then constituted the Union, concluded to invite these societies, the Father Matthew and Our Mother of Sorrows, to meet us at Columbus Literary Institute, and with St. Teresa's Society, now formed, to resign our offices and give these societies a chance to be officially represented in the Union, if they would have it so. That was the September meeting Mr. Kearney selects as the date of organization of the Union. It was simply a meeting at which new officers were chosen. In accord with our plan I resigned the secretaryship and Mr. Blunden, of St. Teresa's, was chosen. The Union simply went on after that as it had gone on before—doing the best its members were able to do. It succeeded.

My comrades of St. Patrick's night are all dead, and this night thirty years after our meeting in my home, I am indeed sad that I, the last of the five, must meet the charge that we simply talked from

March to September, as a committee about forming a Union. Not one of my dead associates ever had the idea that they were not forming a Union on that St. Patrick's night. None ever thought that the act of giving up our official positions in order to allow others to take them would be set as the time of forming a Union which had already officially formed one society, and was seeking the co-operation of two others. They are dead. God rest their souls. They went to judgment founders of the Catholic Total Abstinence Union of Philadelphia. The Union has for thirty years borne the date March 17, 1872, as the date of its formation. I am the last. I thank God He has spared me to speak for the upholding of their names and my own as founders and not simply "prime movers." I alone of all living men was there. Mr. Kearney was not. He may think the Union began on his advent to it, but the spirits of our dead friends rise in protest against deposing those who met at my home St. Patrick's night, 1872, from being founders of the Union. Respectfully.

MARTIN I. J. GRIFFIN.

St. Patrick's Eve, 1902.

**Religious Oppression in Massachusetts. Trial
of Rev. John Cheverus for Marrying Cath-
olics and of Mr. Kavanagh, After-
wards Governor of Maine, for
Non-Support of "the Congregational Minister
of His Township."**

**LETTER OF REV. JOHN CHEVERUS TO BISHOP CARROLL CONCERNING
HIS RETURN TO FRANCE.**

[Copy in Riggs Library, Georgetown College.]

BOSTON, March 10, 1801.

RIGHT REV. SIR.—Dr. Matignon has already informed you, that for having married a Catholic couple, (though the parties presented themselves afterwards to a Justice of the Peace) I was indicted and tried last October at Wiscasset in the company, and at the same bar with thieves, men guilty of forgery, etc., etc. There is still a civil

(or rather, a very uncivil) prosecution, carried on against me, for the recovery of a fine of 50 pounds of this currency; and this I am afraid I shall be condemned to pay. I am the more inclined to think so as last Thursday, 5 inst., the judges gave us here a little specimen of their good will towards the Catholic religion and its ministers.

Mr. Kavanagh, a respectable merchant living at New Castle in the county of Lincoln, district of Maine, has fitted up at his own expense, a small neat Chapel where I officiated last year for better than three months. Moreover the same gentleman with his partner, Mr. Cottrill has subscribed \$1000 for our new church and has already paid \$750. He thought in consequence, he would be free from paying taxes to the Congregational Minister of his township, but the judges of the Supreme court now sitting in Boston declared unanimously that he must pay for the support of the said minister, even if he had a priest always residing with him. The Constitution said they obliges every one to contribute for the support of Protestants ministers, and them alone, Papists are only tolerated, and as long as their ministers behave well, we shall not disturb them, but let them expect no more than that." We were present Dr. Matignon and myself, and as you may suppose listening with rapture to the above and many other flattering speeches. I really believe, should my former trial come on again, these gentlemen would not be ashamed to see me on the Pillory.

I received about six weeks ago a letter from my father, inclosing another one addressed to him by my Parishioners. They beg of him to acquaint how much they long for my return. I bedewed the dear letter with my tears. I have announced that, since they were still attached to their Pastor, I did not want to break asunder their sacred and tender ties, by which the church of J. C. had bound me to them, that I was willing to return, but that my situation (and I explained them what it is) did not permit me to leave this country in a sudden manner, that I would take no final resolution till I should hear from them, and from my Ecclesiastical Superiors, that in case nothing should prevent me, I expected to be able to go from hence after Easter, next year. One of my Vicaries, the only one out of 4, who survived his exile, is now in my parish, with six or seven old priests at Mayenne, in the Province of Maine, now *departement de la Mayenne*.

When I came here, I promised my Bishop, I would return when-

ever it could be done. He is dead, but after his death the congregation of Cardinals appointed an Administer of the diocese who will very likely succeed to the Bishopric. I know him and believe he will send me order to return.

However we live in times where less than one year is enough to overturn not only individual projects, but even Empires and Nations, and therefore I look, as yet, on my return as very uncertain. My only wish is to obey the voice of Providence and to go wherever it calls. If I must leave this country, I shall leave it with sincere regret of not having been so happy as to be personally acquainted with you.

Your most obedient and humble servant.

JOHN CHEVERUS.

David M. Matteson, A. M., Searcher in Historical Records, Cambridge, Mass., sends THE RESEARCHES, the following as the result of investigations.

Matignon vs. Inhabitants of Newcastle:—

Records of the Supreme Judicial Court of Massachusetts, 1800-02, folio, 125.

Mantignon vs. Inhabitants of Newcastle:—

Francis Anthony Matignon (The name is thus spelt in the records), of Boston, Doctor in Divinity, appellant vs. the inhabitants of the town of Newcastle in the County of Lincoln, appellees; from a judgment of the Court of Common Pleas, held in Boston, in and for the county of Suffolk, on the first Tuesday of January, A. D. 1800, when and where the appellant was plaintiff and the appellees were defendants. In a plea of the case as is in the papers set forth. At which Court of Common Pleas judgment was rendered that the inhabitants of Newcastle recover against the said Francis Matignon costs of suit. This appeal was brought. And now the appellant prays leave of court to discontinue this suit, which is granted, paying costs to the amount of \$49.25.

This is all there is respecting the case before the Supreme Court. It came up in March, 1801. From the files of the case in the Court of

Common Pleas, at Boston, which had original jurisdiction in the suit, I find the following facts:

Matignon sued the town of Newcastle in January 1800 for \$80 and damages at \$100, the \$80 being the amount which the town owed him, having received it to his use and had not paid it over.

Depositions were made for the defense; I find none for the plaintiff, with one exception.

Three selectmen and town assessors deposed that there had been money raised to support the regularly called minister since 1797, (there had been no established minister in the town for some years previous to that). James Kavanagh had been assessed his share and neither he nor anyone in his behalf had ever applied to them for any abatement of the assessment, nor did he tell them he was a Roman Catholic.

Two men deposed that they had seen Kavanagh and Matthew Cottrill attended public worship (the Congregational Church is here meant) at divers times. On being questioned by Kavanagh one of the men said, that he had not seen Kavanagh at meeting since Mr. Bailey became minister of the town, but he had been absent from meeting himself often. (Bailey became minister of the town in 1797.)

Kiah Bailey, the settled minister, deposed that he had never seen Kavanagh in church, and had been informed that he was a Catholic; but he could not say how reliable his information was on the subject.

One Daniel Waters deposed that one Cheverus came to the town some time in June or July, 1798 and preached at Cottrill's, and that Kavanagh was there; and in the Summer of 1799 the same preacher came again and preached near Kavanagh's house, and Kavanagh and his family attended four or five Sabbaths; and that he, the witness, was in Kavanagh's house one morning to hear what they called mass, and that he saw "Kavanagh and his wife kneel and received a thing on their tongues, appeared to me like a white wafer given them by Mr. Cheverus."

The tax collectors for 1798 and 1799 deposed that Kavanagh paid his ministerial tax for both years, but that in 1799 he and Cottrill said that they had gotten a writ against the town and would sue for the money, and drive the case as far as the law would allow, and that if they could not get free as Catholics, they would turn

Baptists, and would certainly then get clear. Another man deposed to this last statement.

John Farley, town treasurer for several years, said that in 1793 and 1799 he received Kavanagh's ministerial tax for the collector and that Kavanagh requested him to pay these taxes to Matignon in Boston. Also that in 1797 the selectmen of Newcastle gave an order on him as treasurer to the collector, discharging Kavanagh from paying any ministerial rate for that year, but that the town meeting would not admit the order at the settlement of his, Farley's account with the town.

That is all that can be gathered from the files of the case. There is nothing to show upon what the decision of the court was based, and the newspapers in January, 1800 were too full of eulogies of Washington to find room for anything else. We shall have to guess at the probable reason, and to my mind I think it is because of the lack of a settled priest.

The only evidence on this point is to the effect that Cheverus was there once in 1798, and for four or five Sundays in 1799. There is nothing to show whether these were successive Sundays.

Jonathan Greenleaf, *Ecclesiastical History of Maine*, 235, says, "that seven families from Ireland removed to Newcastle and that Cheverus first visited them in 1798, when he preached in a barn belonging to Cottrill, and celebrated mass in his house, and that the next year a store was fitted up and used as a chapel until a church was built. This church, according to Cushman, the historian of Newcastle, page 295, was built in 1808 and was erected through the liberality of Kavanagh and Cottrill, who were both men of prominence and wealth." He also says, "that the chapel was dedicated by Cheverus in 1799." He calls Cheverus, Bishop, though he was not so at that time.

At this time both Matignon and Cheverus were priests in charge at Boston. Matignon was evidently the superior, at least he was the senior in office. I have reason to suppose, though I am not sure, that they were at that time almost, if not quite, the only priests in Northern New England. They were both attached to the diocese that Carroll presides over, and they were essentially missionaries. It was doubtless part of their duty to make the circuit, and it was in that manner that Cheverus had been to Newcastle. It will be noticed that the money was to be paid to Matignon. I suppose that he

brought the suit because he was the superior of the two priests. He certainly was not himself a resident priest at Newcastle; in fact, he had undoubtedly never been there. I am not learned in the polity of Catholic Church, but it seems possible that the suit was brought in his name, because to a certain extent, being so far away from the head of the diocese, he was permitted by Carroll to bring suits which ordinarily the Bishop himself would have brought. This is, of course, only a suggestion of the reason why the suit was brought in his name. It would be very difficult to prove to a New England court of that day, or perhaps of this, that either Cheverus or Matignon could in any sense be considered as taking the place of a resident minister, and there is no evidence that there was at that time, any other priest than Cheverus, who officiated at Newcastle. This it seems to me would be the reason, or at least the excuse, under the Massachusetts law relating to the ministerial tax, why the town refused in 1797 to discharge Kavanagh's tax in that year, and presumably why his request that the amount of his tax be paid to Matignon was not honored. This, too, seems to be the best presumption as to the reason for the decision in the town's favor. It will be observed that Matignon did not press the suit in the Supreme Court.

The facts about Cheverus and Matignon have been drawn from an article in the Memorial History of Boston, III, 516ff.

If you can find out from the church records when a priest was first regularly settled at Newcastle, it might throw the needed gleam of light upon the subject, but I feel pretty sure that the decision of the court was based upon the lack of a settled priest. If I can find anyone at Newcastle to whom I can apply, I will see if I can obtain any information from there.

Since I wrote the above I have been allowed to inspect the records of the Court of Common Pleas, but without result. The record merely states that the town, in answer to Matignon's plea, denied that it owed him anything. The court decided that the answer was effective, and granted costs to the town.

The Library of the University of Michigan, Ann Harbor, has a MS. copy of Padre Fray Pedro Font's "Journey of a tour to and fro overland from San Miguel de Orcasitas, Sonora, to the Bay of San Francisco, Cal. in the years, 1775-6."

A Short Sketch of the Origin of the Maryland Mission.

BY FATHER CHARLES BROOKE.

George Calvert descended from the ancient and noble house of Calvert in the Earldom of Flanders, was born at Ripling, in the chapelry of Bolton, Yorkshire, about 1582.

He was educated and took his degree at Oxford. On his return from his travels, he was made Secretary to Robert Cecil, one of the chief secretaries of the State to James I. Afterwards he was made one of the clerks of the Privy Council, was knighted and in 1619 was appointed one of the principal Secretaries of State. The year after the King granted him a pension of 1000 pounds a year. In 1624 he became a Catholic, and himself announced this change to the King, rendering at the same time his resignation of his offices.

The King accepted that of the Secretaryship, but ordered him to retain his office of Privy Counsellor, which he held till the end of the King's reign. On the 6th of February he was created Baron Baltimore of Baltimore, County Longford, Ireland.

Mr. Dodd (Vol. II N. Hist. p. 46.) says, "he was the son of Leonard Calvert and Alice, daughter of John Crossland of Crossland. He was admitted a gentleman commoner of Trinity College, Oxon in 1593 at 15. This would make the year of his birth 1578. He was knighted in 1617 and on the 16th of February, 1624 was raised to the peerage. He had applied himself to maritime affairs and made some discoveries in America, in recompense whereof he was sole proprietor of a part of a continent to which he gave the name of Maryland. He was an able Statesman, an enemy however to flattery, selfishness and other vices too common among persons in that state of life. He died April 15, 1632, and lies buried in St. Dunstan's Chancel, Fleet Street." So far Mr. Dodd.

To return to Father Brooke's account. "While yet Secretary of State he formed the design of establishing a colony in America. The locality to which his views were first turned was Newfoundland. He accordingly petitioned the crown and obtained a patent constituting him with right of Succession to his heirs, absolute Lord and Proprietor, with the royalties of a court Palatine of a territory in New-

foundland, to which he gave the name of the Province of Avalon.

This was the ancient name of the district in Somersetshire, in which Gladstonbury is situated, and he thought that the name of the county in which the Christian faith was first planted in Britain, would be the most appropriate designation of that which he wished to make the first Christian settlement in Newfoundland. On the death of King James (March 21, 1625) he repaired to his infant colony where he laid out much money in building a suitable residence for himself, and in promoting the interests of his plantation. The undertaking was unsuccessful. French ships of war assailed the English fishermen, and although Baltimore obtained advantage over the enemy, yet finding himself exposed to repeated attacks, he was ultimately obliged to abandon the place. He was still however bent on establishing a colony, and his views were next directed to the continent of America.

He found there a territory which appeared suited to his purpose. It lay to the North of Virginia and between that and the New England Colonies. It was unoccupied, by European settlers and still in possession of the native Indians. Lord Baltimore returned to England and solicited of Charles I, a grant of the territory in which he hoped to renew with more success his colonizing schemes. The petition was favorably received, but before the business could be concluded, Baltimore died, April 15, 1632. He was succeeded in his title by his son Cecile, who resolved to carry out his father's designs, obtained for himself the grant that had been promised to his father, and the King gave to the intended colony the name of Maryland, in honor of his Queen Henrietta Maria. The charter was dated June 20, 1632. By this charter the territory of Maryland was granted to Lord Baltimore, to be holden of the crown of England in common socage, as of the Manor of Windsor, paying yearly on Easter Sunday, two Indian arrows of those parts at the Castle of Windsor, and the fifth part of the gold and silver are found therein. Cecil married the Hon. Anne Arundel, daughter of Thomas, first Lord Arundel of Wardour. She died the 23d of July, 1649 at 34.

The following pages contain interesting papers copied and extracted from the Stonyhurst MSS. Vol. IV.

In Vol. IV. MSS. Angliae, Stonyhurst, No. 107, are 52 pages of a mutilated printed copy of the Charter of Maryland, granted by King Charles I, to our right trusty and well beloved subject, Cecilius Calvert, Baron of Baltimore in the Kingdom of Ireland, son and heir of

Sir George Calvert, Knt., late Baron of Baltimore in the same kingdom.

In the same Vol. IV. MSS. Angliae No. 108 is a MSS. of some pages in Latin containing the conditions proposed by the Lord Baltimore, Lord and Proprietor of the Province of Maryland in America, to all who offer themselves for the new colony, which conditions commence from the Feast of the Annunciation of the Blessed Virgin Mary, 1642, and which are to remain in force, until other or new conditions shall be published under the hand and seal of the same noble Lord. Dated London, 10 November, 1641." To these conditions is annexed an oath of allegiance to be taken by all settlers to the said Lord Baltimore. At the end is a form of certificate by the provincial of the English Province to the effect that he had read the above mentioned colonial conditions and oath, and found nothing in them or any of them, which could possibly render the said Lord Cecil Baron Baltimore, for having proposed them, or any of his officials for having published and enacted them by his order, or any other person or persons for accepting them in the Province of Maryland, amenable to any censure of excommunication Bullæ Cœnæ or guilty of any crime.

Galway Catholics as Settlers on Land of Washington's.

[From Letters to Washington. Vol. IV, p. 256]

ROCK CREEK, Sept. 1st, 1773.

SIR.—In the Winter 1771, I received a letter from a merchant of my acquaintance in Galway, in Ireland, strongly recommending some Irish families, who had embarked for America. These poor people, finding they could not live under the exactions of their Landlord, on their leases falling, resolved to venture into this part of the world, were able to pay their passages, and bring with them some family goods and working utensils; besides the particular, and strong recommendations I received, they will show you the testimony given in their favor by the Mayor and principal inhabitants of Galway. They have had house room and firing on my land since their arrival.

The men have worked abroad and by their conduct, justified the recommendations given of them, and I am certain will be of singular service wherever they settle, particularly in making meadows, to which they have chiefly been accustomed; Thus much in justice to these poor people, I have thought proper to say, as they have an intention of treating with you about some of your backland.

Three of these men have been so far back as Buffaloe land, over the Monongahela. Upon their report, they have all concluded, to move with their families and occupy lands, as many others have done, in expectation of having the refusal, when the property is ascertained; but on seeing your advertisement, I adviz'd them to wait on you and know your terms. I have reason to expect, if these people settle themselves to their satisfaction, a very considerable number of their relations will be soon with them, who are now only waiting to hear from them. It would not I apprehend be bad policy in those who possess large body tracts of land to lay out a Glebe for a Clergyman, this would have considerable weight with many Roman Catholicks, who would probably bring their own Clergymen with them.

I intended myself taking a trip into these new countries, as they are called, and purchasing some land, if terms and title were agreeable, in hopes of making it turn to advantage, as my connections in Ireland, enable me to procure a number of very industrious settlers and among them some of property with whom I correspond. I have lately received a letter dated New York, July 26th from Mr. Foxcroft, one of the 72 intended proprietors, by which I find the charter was not then obtained. Should matters be settled time enough this Fall, I shall put my resolution into execution and if you intend to make an excursion that way, shall be glad to attend you. And am sir with esteem

Your most obt. Servant.

DANIEL CARROLL.

The land referred to is advertised in "No. 1, Vol.1, of the Maryland Journal and Baltimore Advertiser," under the date of August 20, 1773, edited, published and printed by William Goddard, at the printing office on Market Street, opposite the Coffee House.

"MOUNT VERNON, VA., July 15th, 1773.

"The subscriber having obtained Patents for upwards of twenty thousand acres of land on the Ohio and Great Kanawha (ten thousand of which are situated on the banks of the first mentioned river, between the mouths of the two Kanawhas, and the remainder on the

Great Kanawha or New River, from the mouth or near it, upwards, in one continued survey) proposes to divide the same into any sized tenements, that may be desired, and lease them upon moderate terms, allowing a reasonable number of years rent free, provided, within the space of two years from next October, three acres for every fifty contained in each lot, and proportionately for a lesser quantity shall be cleared, fenced and tilled; and that, by or before the time limited for the commencement of the first rent, five acres for every hundred, and proportionately, as above, shall be enclosed and laid down in good grass for meadow; and moreover, that at least fifty good fruit trees for every like quantity of land shall be planted on the premises. Any persons inclinable to settle on these lands may be more fully informed of the terms by applying to the subscriber, near Alexandria, or in his absence, to Mr. Lund Washington; and do well in communicating their intentions before the first of October next, in order that a sufficient number of lots may be laid off to answer the demand.

"As these lands are among the first which have been surveyed in the part of the country they lie in, it is almost needless to promise that none can exceed them in luxuriance of soil, or convenience of situation, all of them lying on the banks either of the Ohio or Kanawha, and abounding with fine fish and wild fowl of various kinds, as also in most excellent meadows, many of which (by the bountiful hand of nature) are, in their present state, almost fit for the scythe. From every part of these lands water carriage is now had to Fort Pitt, by an easy communication; and from Fort Pitt, up the Monongahela, to Redstone, vessels of convenient burthen, may and do pass continually; from whence, by means of Cheat River, and other navigable branches of the Monongahela, it is thought the portage to Potowmack may, and will, be reduced within the compass of a few miles, to the great ease and convenience of the settlers in transporting the produce of their lands to market. To which may be added that as patents have now actually passed the seals for the several tracts here offered to be leased, settlers on them may cultivate and enjoy the lands in peace and safety, notwithstanding the unsettled counsels respecting a new colony on the Ohio; and as no right money is to be paid for these lands, and quit rent of two shillings sterling a hundred, demandable some years hence only, it is highly presumable that they will always be held upon a more desirable footing than where both these are laid on with a very heavy hand. And it may not be amiss further to observe, that if the

scheme for establishing a new government on the Ohio, in the manner talked of, should ever be effected, these must be among the most valuable lands in it, not only on account of the goodness of the soil, and the other advantages above enumerated, but from their contiguity to the seat of government, which more than probable will be fixed at the mouth of the Great Kanawha.

GEORGE WASHINGTON.

Bulletin, Nov. 10, '01.

Washington The Free Mason.

The Review of St. Louis quotes THE RESEARCHES as bringing out the curious fact that the Nuns of Nantes made a Masonic apron which was presented Washington in 1782 and adds: "Surely the good Sisters of Nantes did not know what they made when they stitched that Masonic apron for General Washington."

"By the way, will Mr. Griffin kindly inform *The Review* whether there is positive and reliable evidence that Washington was a free Mason?"

"If you have anything bearing on Washington's connection with Free Masonry I'd like to have it. I do not believe that Washington was really a Mason in good standing and at heart. I am writing something to that effect and if you have anything handy on the subject for or against, let me have it and I shall be your debtor forever.

"A SUBSCRIBER."..

I have often been asked that question and have answered it: Yes, Washington was a Free Mason. There is just as "reliable and positive evidence" to show that he was as there is to prove he was President. I have not, of course, made investigations of original and manuscript Masonic sources but I am well satisfied from many sources of information in my seekings in American History that Washington was a member of the Masonic Order.

The latest contribution to the subject is a four columned article by Rev. Edward G. Mason in the *Public Ledger* of Philadelphia February 22, 1901. By this it appears that Washington was a member of the Fredricksburg, Va., Lodge. Minister Mason relates:

"On the lodge minutes under date of November 6, 5752 (1752) appears the entry: 'Received of Mr. George Washington for his entrance £2,3.' The minutes of a lodge meeting held November 4th show that he was initiated on that night. Then follow these further entries:

"March 3d, 5753 Geo. Washington passed Fellow Craft. August 4th, 5753 George Washington raised Master Mason."

MASONIC HONORS TO WASHINGTON.

Washington visited Philadelphia in December, 1778, while Congress was in session. Masonic services were held in Christ Church on St. John's Day, Monday, December 28, the Rev. William Smith, D. D., preaching the sermon. On that occasion about 300 brethren, including the members of the Grand Lodge, all newly clothed, formed in procession, "His Excellency, our illustrious Brother, George Washington, Esq., supported by the Grand Master and his deputy," marching in the parade. An offering for charitable purposes was taken, amounting it is said, to more than £400. By order of the Grand Lodge, Dr. Smith's sermon was published in pamphlet form, and the proceeds of its sale devoted to helping the poor. It was prefaced by the following dedication:

"To His Excellency, George Washington, Esq., General and Commander-in-Chief of the Armies of the United States of North America, the friend of his country and mankind, ambitious of no higher title, if higher were possible, the following sermon, honored with his presence when delivered, is dedicated, in testimony of the sincerest affection and brotherly esteem of his merit. By order of the Brethren.

"JOHN COATS,

Grand Secretary, Pro. Tem."

From this time on Masonic honors were showered thick and fast on Washington. It soon became the custom to devote the first toast at Masonic banquets to the theme, "General Washington," to show him special honors whenever he visited a lodge, and a military lodge, for which a warrant was granted October 6, 1779, from the Massachusetts Grand Lodge, took his name.

When Washington returned to Mount Vernon at the close of the war, the lodge in Alexandria, Va., addressed him a letter of greeting, and some months later he became its guest at the festival of St. John the Baptist, on which occasion he was made an honorary member of

Alexandria Lodge, No. 39. In November, 1788, the lodge, which had been working under a charter from the Provincial Grand Lodge of Pennsylvania, applied to the Grand Lodge of Virginia for a new warrant, requesting further that "Brother George Washington, Esq., should be named in the charter as Master of the Lodge." The request was granted, the lodge number being changed to 22. Washington, it may be added, had been elected Master the May previous. In 1804 the lodge applied for a change of name, and the memory of its distinguished Master has been perpetuated in the title, Alexandria-Washington Lodge, No. 22.

One of the most interesting incidents in Washington's Masonic life took place September 18, 1793, when, clad in the apron and other insignia of the Order, and holding in his hand an ivory gavel, he took a prominent part in the ceremonies attending the laying of the corner-stone of the National Capitol. On this occasion the lodges represented were No. 9, of Georgetown, and No. 22, of Alexandria. Washington marched in the procession between the Grand Master on his left, and the Worshipful Master of Alexandria Lodge, No. 22, on his right.

The circumstances of Washington's death are too well known to require repetition here. When the end came, Saturday, December 14, 1799, at the age of 68, there were at least two Masons by his bedside—one of them his family physician, Dr. Craik, and the other the Master of Alexandria Lodge, Dr. Elisha C. Dick. The funeral arrangements were in charge of a committee from the Alexandria Lodge. An emergent meeting of the lodge was called on Monday, December 16, forty-one brethren being present, and two visitors, one from Fredericksburg and the other from Philadelphia. Another Lodge in Alexandria, known as Brooke Lodge, No. 47, met at the same hour. Afterwards a joint committee of the two lodges was appointed, and the program as arranged by the first committee was adopted. Potowmack Lodge, No. 9, at Georgetown, and Federal Lodge, No. 15, (now Federal Lodge, No. 1), of Washington, were invited to participate, as also the military companies of Alexandria. The funeral was held Wednesday, December 18. Of the four clergymen present three were members of the Alexandria Lodge, one of the latter, the Rev. Mr. Davis, pastor of the Alexandria Episcopal Church, officiating. The pall-bearers were six members of the same lodge, and the Master of the lodge performed the Masonic funeral rites. At the close, according to Mason-

ie custom, each brother in turn cast a sprig of evergreen upon the coffin. On the two succeeding Sundays the Alexandria Masons formed in procession, clothed in mourning habit, and marched to the Presbyterian Church, where sermons on Washington's death were preached. Many other services were held in memory of the illustrious dead at Mount Vernon, Alexandria and Washington, and later in other more distant sections of the country. Of these some were exclusive Masonic and in many others Masons had a prominent place. In the ceremonies which took place in Philadelphia, December 26, by designation of Congress, the Masons participated by official invitation, the Pennsylvania Grand Lodge being convened earlier in the day and addressed by the Grand Master, January 1, 1800, a French Lodge in Philadelphia, known as L'Amenite, No. 71, held a Lodge of Sorrow, which was attended by the Grand Officers and many local Freemasons. Addresses were delivered in both French and English.

News traveled slowly in those days. It was not until December 29, that word of Washington's death reached New York. The Grand Lodge was convened three days later, and the Masons of the city took part in a public demonstration on the 31st, on which occasion the Bible on which Washington had taken his oath as President was borne before the Grand Master. The first tiding arrived in Boston the 23d, and special Masonic services were held under the auspices of the Massachusetts Grand Lodge on the 11th of February following. Other memorial exercises were held by Grand and local lodges throughout the Union, and everywhere the Craftsmen were prominent in all demonstrations of the kind.

Washington's devotion to the Order was recognized by non-Masons, as well as Masons, and there seemed a general desire to honor the fraternity wherever his memory was honored. Much of his Masonic correspondence had been published before his death, and had, no doubt been widely circulated. In one of these letters, written in reply to an address from King David's Lodge, Newport, R. I., he had said: "Being persuaded that a just application of the principles on which the Masonic fraternity is founded must be productive of private virtue and public prosperity, I shall always be happy to advance the interests of the society and to be considered by them as a deserving brother." The prominence accorded the Masonic bodies in all public memorial exercises was probably due to a wide acquaintance with the fact that Washington had often expressed his opinion of the Order in similarly high terms of appreciation.

Just a century from the day on which that great life went out into the unknown, more than 3000 members of the craft gathered about the tomb in Mount Vernon, where rest all that is mortal of the patriot, soldier and statesman. The chief address of the day was delivered from the piazza of the mansion in which he had died by William McKinley, his successor in the Presidential office and a Mason.

Concerning the Masonic apron made by the Nuns of Nantes Minister Mason, relates:

"When Lafayette visited this country in 1784, he brought as a present to his former chief and bosom friend a Masonic apron, made of white satin, with numerous Masonic ornaments worked in colored silk, the whole being the handiwork of Madame Lafayette. This with other Masonic emblems was presented in a handsomely finished rose-wood box, also embellished with Masonic symbols. The apron remained at Mount Vernon quite a time after its owner's death, but was finally presented to the Washington Benevolent Society, by whom, in turn, it was given to the Pennsylvania Grand Lodge. The box became the property of the Alexandria Lodge. Another historic apron was presented to Washington, August 10, 1782, by Watson & Cassoul, a Franco-American mercantile firm, doing business in France. The apron and a Masonic sash was made, at the firm's order, by some nuns in Nantes, and is of satin, wrought with gold and silver tissue, and having the flags of the United States and France mingled with various Masonic symbols. These aprons, Hayden says, are often confused. The latter is now in the possession of Alexandria-Washington Lodge, and is kept in the box in which the Lafayette apron was originally placed. When Lafayette visited Alexandria-Washington Lodge in 1824, he wore the Watson & Cassoul apron, but from some allusion made by him in his remarks on that occasion, it is evident he supposed he was wearing the one made by his wife. After so many years the mistake was entirely natural. The Lafayette apron is worked in silk, and has on the frontlet the Mark Master's circle and secret letters, with a beehive as a mark in the centre. For the account of these aprons the writer is almost wholly indebted to Hayden's book."

Commodore Barry and His Admirers.

PHILADELPHIA, May 5, 1903.

Editor of the Irish Standard.—

Philadelphia has a statue of Commodore John Barry on the Centennial Fountain of the Catholic Total Abstinence Union in Fairmount Park. I have heard it suggested that as next year is the centennial of Barry's death another statue be erected in front of our City Hall. It would be easier to do that than to get readers for his life. It was proposed last Decoration day that a thousand or more Knights of Columbus were to come from Brooklyn, N. Y., to visit Barry's grave at Old St. Mary's in a space that two dozen people would crowd. They would have come had they been permitted, and the Knights here had desired them to come. I have one subscription from a Knight of Brooklyn.

There is a Barry branch of the K. of C. here. It applied for 200 tickets of admission to the launching of the torpedo boat Barry and distributed a neat leaflet telling of Barry. I have one subscription from that branch for the Life of Barry, which every member has been notified I will issue.

I have sent out nearly 8,000 circulars at a cost of \$100 and have to-day 193 subscriptions. These notices have been sent to our "prominent," our "honorable," our "esquires," our orators" and great men generally who figure as active leaders and banqueters. I have personally solicited no others so as to again demonstrate that our people don't care for such books.

Our people know nothing of Barry beyond his name and that he fought in the Revolution. That's all. They don't want to know more.

In 1895 I read before the American Historical Association at Washington a paper on Barry. It was printed by the government but not half a dozen of our people paid fifty cents for a copy.

In 1897 I issued 200 copies of as complete a history as available documents permitted, in a book of 265 pages at \$2 a copy. Not over twenty copies were bought by Catholics. As the number decreased the price increased. The United States government bought twenty-five at \$2.50. The rest went to collectors of Americana and libraries (not Catholic). The Portland, Me., Public Library paid \$15 for its

copy. The last copy sold for \$20 but that went to a Catholic priest, Father Scully, of Cambridge, Mass.

A year ago Commodore Barry's papers owned by an autograph collector, of Wilmington, Del., over fifty years, came to auction. The Library of Congress bought a few. A Protestant gentleman of New York paid \$1,400 for a good share. Hon. John D. Crimmins, of New York, and a few friends here gave me authority to buy what I wanted at their charge, but prices were so enormous, because dealers had directions to buy at any cost, that I got but few, and these at my own expense. I would not waste friends' money but take the chance of examining the papers by consent of the purchasers.

I have been to Washington and New York and have examined and copied all desired. Those of Dr. Emmet in the Lenox Library are now being copied for me. Time, labor and money have been spent without limitation to get all about the Commodore. What for? Just to gratify myself and gather all that pertains to those who served my Country or my Church.

Though Barry was the foremost naval character of the American Revolution, getting the first command and fighting the last battle in command of the best vessel the United States had, being appointed the head of the new navy, he is yet unknown. Those of his own race and creed don't know him and don't want to know.

Captain Hobson, in telling at the Pan American Exposition the deeds of the Navy and naming twenty-one "conspicuous" in service, hadn't Barry in his list.

The head of the leading publishing house in this city, from whom I got an estimate of cost of publication, had never heard of Barry. A leading publisher of New York declared Barry's name not "sufficiently familiar" to justify publication of his life.

Catholics complain that he is not paraded conspicuously in our history, and the Church Progress, as you remark, grumbled that a gunboat and not a small torpedo boat, was not named after him.

When we know our own, others will know and honor them. Neither Irish nor Catholics know what their own have done in this country. They boast but cannot prove. The truth is our people are not bookish—they don't read books—they haven't a love for books, and that, says Archbishop Ireland, is next to the love of God.

A monument is not a book. I am certain I could collect more money to build a statue for our City Hall plaza from people who don't know anything about Barry than would give one dollar for a book that would, if they read it, tell them why a statue was proper.

Respectfully,
MARTIN L. J. GLIFFEN

Saint Patrick's Pence in New Jersey 1682.

In May 1682 an attempt was made by the Legislature to secure for West Jersey a separate coinage, and there appears to the world Mark Newbie, a member of the Society of Friends and one of the earliest settlers of the site of Gloucester.

The necessity for a coin of small denomination was severely felt, and Newbie, who evidently had in his possession a quantity of copper coins, was empowered to supply the demand.

The Act provides

That Mark Newbie's half-pence called Patrick's half-pence, shall from and after th said eighteenth inst. pass for half-pence current of this Provincee, provided, he, the said Mark, give security to the speaker of this House for the use of the General Assembly from time to time being, that he the said Mark, his executors and administrators, shall and will change the said half-pence for pay equivalent upon demand: provided also that no person or persons be hereby obliged to take more than five shillings in one payment.

The coins were immediately placed in circulation. Newbie gave security for the issuance of his pence and to this day the coppers may be found lodged in private hands in parts of New Jersey.

From over sea the transplantation, practically in bulk, of a considerable quantity of copper coins, suggests the inquiry as to the nature of the coins themselves, and as to the manner in which they came into the possession of Mark Newbie. Unfortunately the origin of the coins is still open to controversy. Among the views taken by numismatists one finds that the Newbie or Patrick pence were models of Papist origin of the time of Charles I, upon the occasion of the Protestant massacre, that they were Dublin tokens, or that they were authorized by the Kilkenny Assembly, prototypes in silver having been minted on the Continent, and brought into Ireland, when money was scarce for use by the confederated army. That there were several varieties is well known, the most common being: on the obverse a kneeling crowned king—David, probably, or even Charles who was fond of music—playing a harp. Above is a crown in brass with the legend "Floreat Rex." The reverse shows Saint Patrick, with a trefoil in his right and a crozier in his left hand, sur-

rounded by people; at his left is a shield charged with three castles and legend "Ecce Grex." Another reverse represents Saint Patrick stretching his right hand, driving away reptiles and serpents, whilst in his left hand is a metropolitan cross, and on the extreme right is a metropolitan cross and in the extreme left a church. The legend of the latter is "Quiescot Plebs."

That Mark Newbie secured these coins in Ireland is probable true, as it was from Ireland, on the 19th of September, 1681, that he embarked in a narrow sternen bark called "Ye Owner's Adventure," commanded by Mate Dagget.

After a voyage of ten months he arrived, by the grace of God within "ye Capes of ye De La Ware," and after spending the Winter in the vicinity of Salem, finally took up a twentieth share of land, nearly midway between Cooper's Creek and Newton Creek, in what is known as the Irish Tenth. Occupying positions of trust in the Society and in the Assembly, Newbie became one of the most prominent men in the colony. He did not live to see the outcome of his project, to circulate Patrick's pence, dying early in 1683, and leaving a balance of £30 due West Jersey. With his death the story of the Newbie coppers closed forever. (New Jersey as a Colony and as a State. Vol. 1, p. 247-8.)

The Osage Indians by treaty at Canville, Kansas, Sept. 29th 1865, granted one section of land in trust to the Catholic Mission, (18th Report Bureau Ethnology p. 836.) This seems to be the only such land cession made by an Indian tribe, from the organization of the government to 1894, when the "Schedule of Indian Land Cessions" was compiled.

A. S. De Peyster, Commandant, writing to the Captain Langlade from Mickilimackinac 18th April 1777, said:

"Mr. Lamothe arrived here on the 11th of this month and brings us very good news, that General Howe, near New York, has gained two battles lately, and it is hoped the Americans are very much depressed, and have made overtures of accommodation.

"However General Carlton had determined to join General Howe early in the Spring near Albany, in order to give a decisive blow and teach them the respect due their King."

- Wis. His. Soc. Coll. Vol. VIII p. 220.
- Was this Father De La Motte?

A New Church in an Old Town.

Cahokia, Illinois, is about to erect a fine new church. The place has a curious history. At the beginning of the last century it was known as Tamarois. Here priests of the Episcopal Seminary of Quebec founded a mission, obtained land, set up mills, and did all in their power to encourage the settlers to prosper and thrive. Here Rev. J. B. de Saint Cosme, soon after 1700 founded the Church of the Holy Family. Here Rev. Messrs. Gaston and Courrier labored, both Saint Cosme and Gaston being slain by Indians. The chapel was maintained till the fall of the French power in Canada, when the priest in charge abandoned Cahokia. It was attended from time to time by the Recollect Father Luke Collet and by the Jesuit Father Meurin who managed to escape to the English side of the Mississippi.

Rev. Peter Gibault, the patriot priest, next endeavored to restore religion, and during the American Revolution Rev. John F. Hubert, afterwards Bishop of Quebec, labored here for a time. By 1786 the old wooden church, neglected and uncared for, fell from sheer decay. The German Carmelite Father, Father Paul of St. Peter, early in 1786 induced his flock to begin the erection of a new church which was to cost 15,000 or 16,000 livres. This structure, however, was more economically erected. It was a mere log chapel, but subsequently clapboarded, it has stood to the present time. Floods reached it from time to time, but never swept it away. Last June Rev. Mr. Meifuss laid the corner stone of a new church which has been solidly built of stone at a cost of at least \$20,000. It has recently been solemnly dedicated by Bishop Janssen, of Belleville, and the church of the old Carmelite Fathers, becomes the schoolhouse of the parish.

[John Gilmany Shea in *Catholic News*, Dec. 17th, 1890.]

L'Abbe Desmoulins, Roman Catholic curate at Baton Rouge, has caused much excitement there by refusing to suffer Masonic symbols, to be united to the ceremonies of the church at a funeral. The Trustees of the church have applied to the Bishop of Louisiana that he may direct the curate to conform to their wishes on this subject.

The Erin, Phila. Vol. 1, No. 17, 1823.

Catholic Historical Notes.

Rev. Martin I. J. Griffin, son of Editor THE RESEARCHES, was, on May 24th, 1902, ordained Priest by the Most Rev. John Ireland, Archbishop of St. Paul. He was born September 10th, 1874, and received his education at parochial schools, and at La Salle and St. Joseph's Colleges, before entering the Seminary of St. Paul.

His first Mass was celebrated at the Church of Our Lady of Mercy, Philadelphia, Rev. Gerald P. Coghlan, Rector, on Sunday, June 1st. Rev. Daniel I. McDermott, Rector of Old St. Mary's, preached the sermon.

Seldom has there been such a demonstration on the occasion of a young Priest's first Mass.

I am indeed grateful beyond telling at the evidence of good-will and friendship manifested towards my son. He has been the recipient of favors, courtesies and evidences of kindness from a great host of friends, not only in Philadelphia, but from all parts of the country.

Father Griffin is attached to the Archdiocese of St. Paul.

John Adams in writing to Rev. Dr. Morse, from Quincy, May 15th, 1815, said:

"Unitarianism is represented as only thirty years old in New England. I can testify as a witness to its old age. Sixty-five years ago my own minister, the Rev. Lemuel Briant, Dr. Jonathan Mayhew of the West Church in Boston, the Rev. Mr. Shute of Hingham.. and perhaps equal to all, if not above all, the Rev. Mr. Gray of Hingham, were Unitarians. Among the laity, how many could I name, lawyers, physicians, tradesmen, farmers..... There is, my dear Doctor, at present existing in the world a Church philosophic, as subtle, as learned, as hypocritical, as the Holy Roman Catholic, apostolic and Oecumenical Church. This philosophical Church was originally English. Voltaire learned it from Lord Herbert, Hobbes, Morgan, Collins, Shaftesbury, Bolingbroke, etc., etc.," Etc.

[A. L. S. Sold at Davis and Harvey's, Phila., Nov. 29th, 1901.]

Books printed by Bishop David.

"Vindication of the Catholic Doctrine, concerning the Use of and Veneration of Images, the honor and Invocation of Saints and the keeping and honoring of their relics," 64 pp.

"Defence of the Vindication of the Catholic Doctrine concerning the Use and Veneration of Images; etc., in answer to the reply of Rev. Nathan Hall," 106 pp.

"Address to his brethren of other Professions on the rule of faith," 56 pp.

"True Piety," published in Baltimore.

Catholic Hymn Book. 1815.

In 1825 he published "Catechism of the Diocese of Bardstown" printed by authority of Rt. Rev. Benedict Joseph Flaget, Bishop of Bardstown.

Rev. George Jurkin in an address at Lafayette College, Sept. 21st 1842, said:

"God who made man free, provided an asylum and a home for Protestantism in North America."

"The just by faith shall live;" this doctrine produced the Reformation and the Reformation produced these United States. Speaking in the belief that Sir Walter Raleigh had been in America he said, "Raleigh kindled his zeal colonization at Coligni's torch and thus an impulse, the impulse was here given which ultimately doubled the population of England and particularly of transporting thither an American tuber and filled America with the surplus population of Protestants which the root produced."

"There are now about 150,000 Roman Catholic voters in the United States, and no man who has looked into the history of the Papacy, can doubt her ability to command them all upon an emergency. But now, there never has been a canvass for the Chief Magistrate of this nation, where that number, or perhaps even half of it, would not have decided the fate of candidates.

The unhappy divisions of this Protestant nation about matter of very inferior moment, have already thrown the balance of power into the Roman Catholic hands, and our next president will most probably be chosen at Vienna or at Rome."

The following extract from an address on Marquette delivered before the Chicago Historical Society by Franklin MacVeagh, Esq., is of interest as showing the current of thought among educated laymen of the different sects:

Marquette and his compeers travelled on snowshoes when they did not go barefoot; they lived on moss when they could not luxuriously feast upon pounded maize; they lived in bark huts when fortunate enough to sleep indoors; and they died of labor and exposure when they were not murdered by the Indians. The missions, therefore, existed without great revenues, and the most they asked of their friends at home was prayers, for the souls they had come to save.

Nor let us fail to conceive the phenomenal nobleness of these Frenchmen, because they were heroes and martyrs in the name of a Church that may not be ours, and which expresses itself in ways that we may not prefer. Whosoever Church it is and whosoever it is not, it is at least a great Church beyond compare; and it has in its history splendid epochs, when it commanded greater self-sacrifice and higher endeavor than Christianity has otherwise known since its first lofty days. One such epoch, raised distinctly above the level of the centuries, was the epoch of the French Jesuits in North America. They were the elect of a society, which had a first claim upon the most fervent souls. The records of humanity will be sought in vain for the story of purer lives, of more steadfast apostleship, or of sterner martyrdoms. Journe, Bressani, Daniel, Béchard, Lalemant, Garnier, Marquette, living and dying, illustrated the loftiest virtue in the world. No praise is too extravagant, no language is too sacred to apply to them. They were a "glorious company of apostles," they were a "noble army of martyrs."

In "Letters of Col. Wm. Byrd, 2d. of Westover, Va." in *Virginia Magazine of History and Biography*, October, 1901, on page 123, Byrd writes to Mrs. Otway, the 2d of October, 1735."

"Most of our family has been visited this Fall with your Kentish Distemper. We have swallowed the Bark [Jesuit's bark—Peruvian bark]—but know not whether we should curse the Jesuits for filling our mouths with so bad a taste, or bless them for discovering so good a medicine."

AVE MARIA, May 25th, 1901.

Heathen lands and heathen people belonged by papal donation to the Soldiers of the Cross; they were the heritage of the Church.

The plea of conversion answered equally for conquest and subjugation of the natives on their own soil, and for transporting them to the scenes and sharers of a pure and saving faith.

[Geo. E. Ellis, in *Nar. Am. and Crit. His.* Vol. 11 p. 302.]

In New York, the Assembly in 1691 declared the Act of 1683, whereby religious toleration was allowed to be "null and void." The Bill of Rights specially excluded Papists. It was repealed in 1697, by King William, but in 1700 an Act was passed whereby any Jesuit priest and Popish missionary was deemed and accounted "an incendiary, and a disturber of the public peace and safety and an enemy of the true Christian religion and shall be adjudged to suffer perpetual imprisonment." To harbor a priest was to become subject to a penalty of £200 and three days in the pillory.

The return made by Mayor Merritt of New York city to Gov. Fletcher, shows but nine Catholics in that city on June 13th, 1696.

Rev. John Carroll writing from Baltimore January 30th 1789, to Mathew Carey, publisher, of Philadelphia, said:

"I must take this occasion to thank you sincerely for some very pertinent observations interspersed in your *Museum* on the illiberal treatment of Roman Catholics in some, indeed in most, of the United States.

"After having contributed in proportion to their numbers, equally at least with every other denomination, to the establishment of independence and run every risk in common with them, it is not only contradictory to the vowed principles of equality in religious rights, but a flagrant act of injustice to deprive them of those advantages to the acquirement of which they so much contributed.

"I wrote and sent a few reflections on this subject for the Columbian Magazine about 18 months ago, but the editor after violating his engagement, made in the outset of his work and delaying the publication for many months, printed it at length with unjustifiable retrenchment."

It appeared in *The Columbian Magazine of Philadelphia*, in supplement to first Volume, December, 1787, pages 881-2.

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Archbishop Ireland On History.

Archbishop Ireland in his great address before the National Educational Association at Minneapolis in July, 1902, on "TRUTH, THE CHIEF VIRTUE OF THE TEACHER," spoke as follows on HISTORY.

History—the material from which is woven so largely the texture of our thoughts and our philosophy of life, is very often gathered from the mere surface of things. What was said by writers of yesterday is repeated by writers of to-day, as what had been said at an earlier date was repeated by writers of yesterday. And readers, unfortunately, are inclined to give their faith to the volume which first falls into their hands. Frequently the sources of our historical store are second-hand statements, and, in this manner, egregious historic falsehoods can be pointed out, that pass down through many generations, doing vast injustice, not only to individual names, but to whole nations and whole races. What should be done for history, is to go deeply into first sources, study each question in the light of the epoch more or less remote to which it originally belongs, by impartial investigation of contemporary documents of whatever nature these be: or, if this is impossible, for certain ones among us to seek out, as far as we may, writers who have gone to the first sources and who are noted for their fair-mindedness, and, in controverted matters, to give an attentive hearing to witnesses on both sides in the dispute.

In late years there is visible a wondrous improvement in the study of history, for which the worshipers at the shrine of truth cannot but

be most grateful. No one is to-day reputed a worthy historian who has not gone, in a most patient and laborious manner, to first sources. Lustre of name, literary beauty of style win no confidence, if proofs are not given of sound erudition and absolute honesty of purpose. Facts are in demand, and facts must be offered, or the volume is ruthlessly set aside. National governments honor themselves by lending aid in this search for facts. Their secret archives are opened to investigation and their treasures, hidden for ages on dusty shelves, are printed for public use, usually at the expense of governments themselves. In this instance I take pride in recalling the act of Leo XIII, twenty years ago, in giving to all enquirers free and facile access to the archives of the Vatican palace, to which there repaired in ages gone by, more than to any other center of section, the records of the plannings and doings of Christendom. But why should not governments, whether of spiritual or temporal polities, be ever ready to enlighten the world on the happenings of the past? Governments, or powers whatever, afraid of truth, are doomed, for truth crushed and silenced to-day will rise and speak to-morrow, so surely as the God of truth reigns. "Truth is mighty and it will prevail."

LEO XIII TO HISTORIANS.

Advice of Leo XIII. to historians in general: "Men of courage," said his Holiness, "men versed in historical studies, must devote themselves to writing history in such a manner that it shall be a mirror of truth and sincerity, and that the insulting accusations too long directed against the Roman Pontiff shall be learnedly and becomingly exploded; that to scanty narratives diligent and ripened investigations shall succeed; that rash judgments shall give way to prudent verdicts; baseless views to learned criticism. Lies and falsehoods must be refuted by having recourse to original sources, at the same time remembering that the first law of history is never to set forth what is not true; that its second law is never to fear to state the truth, and lastly, never to lay yourself open to even a suspicion of a spirit of flattery or of hatred."

The Shamrock (N. Y.) November 19th, 1814, contains "Brutality of the Enemy" being an account of the British attack on St. Inigoes and the desecration of the chapel, and sacred vessels—the Blessed Sacrament taken away. This was on October 31st, 1814.

Errors of Catholic American History.—The Settlement of Maryland.—The Toleration Act.

“The Catholics of Maryland, fleeing from persecution in England formed the colony of Maryland, and embodied in the laws the great principle of liberty of conscience.”

That, in various forms, is standard history among Catholics. Not one of the Catholic “gentlemen adventurers” nor Lord Baltimore’s brother, Leonard who came as Governor had to “flee from persecution.”

There was then no special persecution of Catholics. The Dissenters and Puritans were then getting the lash that had been lifted from the Catholics.

Lord Baltimore did not come to Maryland. He was a convert to Catholicity. That’s a fact some well informed Catholics do not know and some have been surprised at being told of. He got the estates in Ireland and the title he bears in history after his conversion and from a Protestant King. The grant of Avalon in Newfoundland and of Maryland were King’s favors. His attempt to colonize Avalon failed. So he sought land in a more congenial climate, and was granted Maryland. The twenty “gentlemen,” who were the chief settlers, have no records of suffering for the Faith in England and so “fleeing” to Maryland to be free in the exercise of their religion.

Not a bit of concern in religion are they shown to have ever manifested either in England or Maryland. Very many, if not the majority, of the first settlers were Protestants. So Lord Baltimore had to be tolerant of necessity as he was from principle. He couldn’t exclude Protestants from his colony which needed settlers.

His, alleged, “persecuted” brethren were not overeager to rush to the unknown land across the sea, even to escape the “persecutions,” though two priests went with the first expedition. He was himself tolerated, in fact, if not in law, in England at the time of the two grants to him.

So he could not have restricted liberty of conscience to Catholics and would not have been permitted to try to do it. He could not, and of course would not debar Catholics from it. He wished his grant to be peopled and prosperous. So he desired to allay religious antagonisms and have people live in harmony if not in unity.

Nothing appears in his papers or in others of the settlers to indicate the least concern about the Faith, or the desire to establish an asylum for his "persecuted" brethren. Even the priests who came were, as far as Lord Baltimore was concerned, but settlers of land and entitled to grants according to the number of people they brought to Maryland. None of the Lords Baltimore were specially gracious to Fathers White and Altman or their successors simply as priests. Indeed as such they were restricted, hampered and controlled and not in the gracious consideration of the Proprietors at any time. Lands given them or granted them by the Indians were taken from them. There are those who see "retributive justice" in the political and social troubles that came upon the successive Lords Baltimore for measures antagonistic to the Jesuits. The Toleration Act of 1649 sent to the Maryland Assembly by Lord Baltimore for adoption was passed. It little matters whether the majority of the Assembly were Catholics or Protestants—both claims are made. It was an attempt to keep Maryland free from the Puritan agitation and warfare prevailing in England. In plain terms it simply forbade Catholics and Protestants in Maryland from calling each other names. It really did not grant Toleration. That had existed for years.

We Catholics boast greatly about the Act granting Religious Toleration of Maryland, 1649, as establishing religious liberty in this country. But we don't want to know as C. M. Scanlan, of Milwaukee, wrote *The New Century*, of Washington, November 10th, 1900 that, "This so-called act of tolerance was the first act of intolerance in Maryland. Under it Jews, Unitarians, Infidels, etc., could be put to death for expressing their beliefs."

Mr. Scanlan says: "I believe every Catholic member voted against the Act."

Remember the Act decreed death against all who "shall deny the Holy Trinity, the Father, Son and Holy Ghost, or the Godhead of any of the Three Persons of the Trinity or the unity of the Godhead, etc."

The Toleration Act amounted to nothing. The Puritans in England beheaded Charles I. The tribe in Maryland upset things generally and gave no toleration to Toleration.

So if Public Schools of Maryland are teaching that Protestants were in the majority in the Assembly of 1649, which passed the too much lauded Toleration Act, the children will be quick-witted enough to discover the insincerity of the Protestant Assemblymen by the sub-

sequent action of the Puritans in their intolerance towards Catholics. At the Restoration, Lord Baltimore was reinstated in his rights, and more peaceful, if not harmonious, times came again.

Catholics, after the settlement in 1633, nor at any time, did not rush from the actual persecution that at times prevailed in England and Ireland against them. Any special "fleeing" was to the Continent. It is doubtful if at any time the Catholics in Maryland were in a majority. Father White at one time wrote that "three of four parts" were "heretics." When Catholics in England were being let alone, then Religious Toleration prevailed in Maryland. When anti-Catholic agitation or persecution went on in England, then the Catholics in Maryland had a hard life of it. After the overthrow of James II. they were worried, harrassed, doubly taxed and restricted in religious exercises like the Mass to private houses, and the priests almost debarred from visiting the sick, and prevented from attending Protestants so as to save them from conversion to Catholicity. Catholic Maryland! What a misnomer at any time, and especially for nigh one hundred years prior to the Revolution of 1776.

Protestants ought to be ashamed to claim that a majority of the Assembly of 1649 was theirs in view of the subsequent wrong doing to the Catholics, and the obliteration of all signs of Toleration.

Dr. Shea's *History of the Church*, Vol. IV, in relating the destruction in 1844, of St. Augustine's Church, Philadelphia, says: "The church was fired and the cupola soon encircled with flames, which wreathed around the old State House bell that first rung out the tidings that the Declaration of Independence had been made by the Continental Congress," (p. 51.)

That is an error: The bell and clock destroyed had been bought from the city in 1828 for \$250. The bell was not the Liberty Bell, but a bell which had belonged to the Province of Pennsylvania before the Revolution and had been used to call the Assembly together. It was hung upon the State House building in front of the steeple under a small belfry and was rung for fires. When the steeple on the State House was built in 1828, clock and bell were sold to St. Augustine's church on petition of citizens of the neighborhood irrespective of religion because the situation of the church enabled the clock to be so placed as to be seen by many for a long distance just as is the case to-day.

The Bible in Schools.

To the Editor of The Public Ledger:

It is noticeable that your correspondents who protest against the Bible in the public schools as an invasion of the American principle of separation of Church and State, and who deem themselves capable of advising Christians how best to maintain and promote Christianity, are themselves non-Christian, that is, those who are commonly called infidels, persons without any settled denominational religious views or doctrines.

They want the Bible kept out of the schools, fearing it may impress the youthful minds with religious opinions and so retard the growth of the non-Christianity views they hold.

No wonder they so argue when their own nothingness in religion is, as a fact, the very religion which comes from the public schools. Thus one class of the community, and that the smallest in number, as professed infidels surely are, have their system of religion established in the schools. Those who uphold, even when they do not profess avowedly by membership in one of the sects, and those who do believe and practice doctrines and exercises of some Christian denomination, as well as our Hebrew brethren, are the very ones whose religious convictions must have no bearing upon the education of their children.

The Nothingarians, as we may call them, have all the advantages of a system of education which promotes their system of religion, that is, the absence of any religious belief.

Isn't that a queer system for keen-witted Americans to have—one that gives a small minority all and deprives those who have religious convictions which they cherish as their comfort in life and their hope in the future of any?

No wonder such correspondents are alert when such a question becomes of public consideration. They are active, persistent and aggressive, and so have actually mastered the great bulk of the people by their plausible appeals for the upholding of separation of Church and State, and pointing out horrors of religious strife.

How anxious they are for peace among those with whom they have no sympathy. They have possession of the schools now, and do not wish to have their control jeopardized. The marvel is that those of religious convictions let them have their way to their own damage,

and do not set about finding a way by which religion, which cannot be known until taught, any more than arithmetic, can be taught to the children of those who believe in it, and nothing of it to the children of those who do not believe any religious doctrines ought to be taught their children. Let such have their way with their own and not with the offspring of other people, as they have their own and others under their method now.

On the other hand, look at the attitude of those who wish the Bible in the schools. They appear not so candid and fair or honest as the infidels or Nothingarians. The National Teachers' Association, at its recent convention, lamented the lack of moral teachings in the public schools. Experience has shown these educators the need of it, and perhaps the dire results of its absence. They want morality inculcated. Do they stand up boldly for the Bible as an exponent of morality, and so ask it to be returned where it has been excluded, or introduced where it is not now known? Oh, no! After mourning, almost, over the absence of moral teachings, the association put its plea for the Bible on the plane of its being a very good specimen of English, and so as a text book of literature ought to have a place in the system of public education. Isn't that a pitiable spectacle? The Bible simply a specimen—the best there is, may be, of literature.

How can it, as a piece of well written literature, lessen the immorality deplored or add strength to the inculcation of moral ideas? To do that the Bible must be read with humility, simplicity and faith as the word of God, and not as a bit of literature, the best in our language.

I wonder if these teachers who have noted the absence of moral principles in their pupils, and so think the Bible, as a piece of literature, will remedy the evil they regret to declare exists, know the practical effects of the presence of the Bible in the school room. Is it a promoter of morality? Far from it. I went to a public school, but was exempted from Bible reading. Those who did read it made known every obscene passage or text in it to others, and so every verse which impressed immoral ideas on youth was well known to all. The reading of the portions selected daily for class reading which told of uplifting and better things were not those remembered.

That was the Bible in the schools as I knew it in my youth. Even yet the teachers in national convention are deploring the lack of

morality in their pupils, but think the Bible would be the remedy. Oh, no! It would promote immorality. These teachers want morality. Don't they know that Washington, in his farewell address, which to-day is not heeded in any respect, told us all not to hope that morality could exist without religion? It does not and cannot, and there is no reason it could. If, then, the teachers want morality impressed upon youthful minds they must bring in religion to do it.

But oh, horror! Teach religion in the public schools, the schools supported by everybody's money! Other countries are doing it, and are we to admit we are so unskilled in the settlement of public questions on which depend the welfare and happiness of our people that we cannot simply, out of fear of something we could not suppress if it appeared, adopt a system of public education which will not oblige our educators in national convention to deplore the lack of morality in our public schools, and who can suggest no other remedy than to introduce Bible reading, and that not as an embodiment of moral teachings, but simply because it is a well-written piece of English literature? That shows our educators are appalled, and not the ones to improve a system of education fraught with immorality and so of impiety. Where the Bible has been tried it tends to lessen, not to strengthen, simply because the religious idea, the teaching of the responsibility to God does not go with it, and could not be made to go with it as a specimen of literature. It could not rank even as that, as the pupils explain and strive to get at the true interpretation of the poets and writers whose literature they are given to study, but to do that with the Bible would be religion, and hence confusion would prevail. Yet we Americans boast of our progress, wisdom and ability, and yet we cannot have for our children a system of education that will satisfy all. Why Canada, for whom we almost have contempt, has done that so that general satisfaction exists.

At any rate the system we have is a failure, and a failure in its most important part, and the National Teachers' Association proclaims it. A system that does not promote morality strengthens irreligion and that brings national decay. Washington taught Americans that. We must come back to his principles in that and in all other concerns. He was God's instrument to deliver us. He was God's messenger to teach us.

MARTIN I. J.GRIFFIN.

Philadelphia, August 18, 1902.

Some Early Day Catholic Papers.

To the Editor of the Catholic Citizen:

In all early Catholic matters, always keep Philadelphia at or near the top.

On November 30, 1822, was issued in Philadelphia *The Catholic Herald and Weekly Register*. It supported Father Hogan, the excommunicated priest of St. Mary's church. On February 22, 1823, was issued *The Catholic Advocate and Irishman's Journal*. Its object was "to defend our ancient and holy religion from the pestiferous breath of heretical innovation." So it supported Bishop Conwell. But before either of these had been published, *The Erin* was issued in August, 1822, and continued during 1823. Last December I examined some copies preserved in the Library of Congress, Washington, D. C.

IRISH WEEKLIES.

Still earlier was *The Irishman and Weekly Review* issued April 13, 1822. The prospectus of this publication makes no mention, however, of religion. All these publications arose out of the Conwell-Hogan controversy. The Catholics were Irish, so not only was religion outraged by its own, but as they were Irish, poor Ireland had to be traduced. So these several Irish papers came forth to her defense.

The Irish Shield, you say, was published in this city "by an Irishman named Pepper," but he transferred it to Boston and changed the title to *The Literary and Catholic Sentinel*. The singular fact is that Mr. Pepper was not a Catholic, though he was, at one time, editor of *The Pilot*. I once had a volume of *The Shield*, but from memory (not taking time to get the record), I think it was published in New York for a while.

But before these papers, or any you mention, even *The Catholic Miscellany* of Bishop England, was *The Shamrock or Hibernian Chronicle* of New York. A volume from December 15, 1810, to June 5, 1813, is in the Library of Congress. Also its continuation, *The Shamrock* from June 18, 1814, to August 16, 1817. During this time Thomas O'Connor, the father of the eminent lawyer, Charles O'Conor, was publisher, with Gillaspey. You will note that his father used two "n's" in his name. The son contented himself with one, having, I am told, made investigations which showed one "n"

was all that his family should use. Whether *The Shamrock* continued after 1817, I have not investigated, but I presume it did, as the record of the Library of Congress says it "became *The Truth Teller* in 1825." There is not much Catholic information in *The Shamrock* from 1810 to 1817, but there are lists of passengers arriving from Ireland at New York and Philadelphia, which it would be well for the American-Irish Historical Society to have copied and published as of genealogical value.

SOME OLD PAPERS.

The Emigrant, published in New York from January 16, 1833, to September 23, 1835, and called *The Emigrant and Old Countryman* from October 28, 1835, to April 18, 1838, probably are of Catholic and Irish interest. The two volumes are in the Library of Congress, but I had not time to make examinations of them on a recent visit.

The Catholic Citizen is not in the library. Few Catholic papers are. All ought to be, for it is a great, and will be a greater storehouse for all newspapers and other publications. I recently sent there *The Catholic Telegraph*, 1833-4, and have presented hundreds of books and pamphlets. Unless we look out for the preservation of our own records, others ought not to be expected to.

MARTIN I. J. GRIFFIN.

Philadelphia, June 21, 1902.

Catholic Citizen, June 28, 1902.

Thomas Lloyd the Stenographer.

The National Shorthand Reporters' Association held its annual convention at Boston from August 19 to 22. It appointed a committee of two Washington stenographers and made a sufficient appropriation to enable them to erect a memorial tablet near the grave of Thos. Lloyd, in St. Augustine's graveyard, in this city. Mr. Lloyd was a Revolutionary soldier, a stenographer and official reporter of the first House of Representatives, which met in this city. In 1789 he published "The Unerring Authority of the Catholic Church." He had an eventful career, which has been detailed in THE AMERICAN CATHOLIC HISTORICAL RESEARCHES, for January, 1890. This was read at the convention and determined its action.

The Beginning of the Hierarchy in the United States.—The Appointment of a Superior.—Benjamin Franklin's Recommendation of Rev John Carroll, His Companion on the Embassy to the Canadians, in 1776.

Monsignor Doria, the Papal Nuncio at Paris, wrote, on July 28th, 1783, Benjamin Franklin, the Minister of the United States:

"The Apostolical Nuncio has the honor to send Mr. Franklin the enclosed note, which he requests he will be pleased to forward to the Congress of the United States of North America, and support it with his credit.

NOTE.

"Before the revolution, which has just been completed in North America, the Catholics and missionaries of those provinces depended, as to their spiritual concerns, on the Apostolical Vicar, resident in London. It is well known that this arrangement can no longer exist; but as it is essential that the Catholic subjects of the United States should have an ecclesiastic to govern them in their religious concerns, the congregation *de Propaganda Fide* existing at Rome for the establishment and conservation of missions, has come to the determination of proposing to Congress to establish, in some city of the United States of North America, one of their Catholic subjects, with the powers of Apostolical Vicar, and in the character of Bishop, or simply in quality of Apostolical Prefect.

"The establishment of an Apostolical Vicar Bishop appears the most eligible, the more so as the Catholic subjects of the United States would find themselves in a situation to receive confirmation and orders in their own country, without being obliged to go for that purpose to the country of a foreign power. And as it might sometimes happen, that among the subjects of the United States, there might be no person in a situation to be charged with the spiritual government, either as Bishop or Apostolical Prefect, it would be necessary, in such circumstances, that Congress should consent to choose him from among the subjects of a foreign nation the most friendly with the United States." [Sparks' *Diplomatic Correspondence of the Revolution*, Vol. iv, p. 158-9.]

Another translation of the above may be read in De Coursey-Shea's *History of the Catholic Church in the United States*, page 56, edition 1856. The same is used in Shea's *Life and Times of Archbishop Carroll*, p. 213-4.

The Jesuits in the United States were at this very time considering the same subject. On 27th of June, 1783 they had met at Whitemarsh, Md., "to deliberate on the state of religion," and again on November 6th. At this meeting a memorial was addressed to Rome soliciting "the nomination of a Superior to be chosen from themselves." A committee was appointed "to establish a form of government for the clergy, and lay down rules for the administration and government of their property," but such rules were not adopted until October 11th, 1784.

Among the Resolutions adopted was one declaring:

That a Superior wth powers to give confirmation, grant faculties, dispensation, bless oils, etc., is adequate to the present exigencies of religion in this country.

That a Bishop is at present unnecessary. That if one be sent, it is decided by a majority of the chapter, that he shall not be entitled to any support from the present estates of the clergy.

This Resolve was sent to Rev. John Thorpe "their agent at Rome." He did not present it.

Franklin informed Congress of the request of the Nuncio, whereupon, on May 11th, 1784 Congress resolved: That Doctor Franklin be desired to notify the Apostolical Nuncio, at Versailles, that Congress will always be pleased to testify their respect to his sovereign and state; but that the subject of his application to Doctor Franklin, being purely spiritual, it is without the jurisdiction and powers of Congress, who have no authority to permit or refuse it, these powers being reserved to the several States individually. (*Secret Journal of Congress*, iii p. 493.)

The Secretary of the Propaganda, on June 6th, 1784, presented Pius VI a report on the Church in the United States, and proposed the nomination of Rev. John Carroll, as Superior.

"Our Most Holy Father, by Divine Providence, Pope Pius VI, on the report of the undersigned, Secretary of the Sacred Congregation de Propaganda Fide, granted to the Rev. John Carroll, Superior of the Mission in the thirteen United States of North America, the faculty cf administering the sacrament of Confirmation, in the said provinces

during his superiority—the said faculty to be exercised in accordance with the rules prescribed in the instruction published by order of the Congregation on the 4th of May, 1784. Given at Rome in the house of the Congregation, on the day and year above named.

STEPHEN BORGIA,

Secretary of the Sacred Congregation de prop. fide.

[Shea, 11, p. 224.]

"The Sacred Congregation on the report of Reverend Stephen Borgia, its Secretary, declared Superior of the missions in the thirteen United States of North America, the Rev. John Carroll, secular priest, with authority to exercise the functions which regard the government of the missions, according to the tenor of the decrees of the Sacred Congregation, and of the faculties granted to him, and not otherwise nor in a different manner. Given at Rome the 9th of June, 1784.

L. CARDINAL ANTONELLI, Prefect.

S. BORGIA.

[Shea's History ii, p. 224.]

On the evening of June 9th, 1784, the day the decree was signed, Rev. J. Thorpe, an English ex-Jesuit, agent of the clergy of the United States, wrote Dr. Carroll informing him of his appointment as Superior, and adding: "when the Nuncio, M. Doria, at Paris, applied to Mr. Franklin the old gentleman remembered you; he had his memory refreshed though you had modestly put your own name in the last place on the list."

This letter was received by Dr. Carroll on August 20th. In his reply, he spoke of Dr. Thorpe's "partiality, joined to that of my old friend. Dr. Franklin suggested me to the consideration of his Holiness."

In the writings of Franklin we find under date of July 1st, 1784: "The Pope's Nuncio called and acquainted me that the Pope had, on my recommendation, appointed Mr. John Carroll Superior of the Catholic clergy in America, with many of the powers of a Bishop, and that probably he would be made a Bishop *in partibus*, before the end of the year. He asked which would be most convenient for him to come to France, or to go to St. Domingo for ordination by another Bishop, which was necessary. I mentioned Quebec as more convenient than either. He asked whether, as that was an English province, our government might not take offense at his going thither. I thought

not, unless the ordination by that Bishop should give him some authority over our Bishop. He said not in the least; that when our Bishop was once ordained, he would be independent of the other, and even of the Pope, which I did not clearly understand. He said the Congregation de Propaganda fide had agreed to receive and maintain and instruct two young Americans in the languages and sciences at Rome. He had formerly told me that more would be educated gratis in France. He added, they had written from America that there are twenty priests, but that they are not sufficient, as the new settlements near the Mississippi have need of some.

"The Nuncio said we should find the Catholics were not so intolerant as they had been represented; that the Inquisition in Rome had not now as much power as that in Spain; and that in Spain it was used chiefly as a prison of state; that the congregation would have undertaken the education of more American youths, and may hereafter, but that at present they are overburdened, having some from all parts of the world."

The official document appointing Dr. Carroll Superior appears to have been given to the Nuncio at Versailles and by him to Count de Vergennes, the Minister of Foreign Affairs for France, who forwarded it to Barbe de Marbois, the French Charge then resident in New York, who sent it to Dr. Carroll, that being the course of transmission of an authority to extend the Jubilee of 1775 (which was not announced on account of the Revolutionary War) to the United States. That was in October, 1784. On November 26th, the decree appointing him Superior was received, and presumably, by the same governmental channel.

[Decree, Shea, 11. p. 243.]

In November, 1784, Rev. John Carroll received from Monsignor Doria, the Nuncio at Paris, a letter saying "the interests of religion, Sir, requiring new arrangements relative to the missions of the United States of North America, the congregation of the Propaganda directs me to request from you a full statement of the actual condition of these missions. In the meantime I beg that you will inform me what number of missionaries may be necessary to serve them and to furnish spiritual aid to Catholic Christians in the United States; in what provinces there are Catholics and where is the greatest number of them; and, lastly if there are among the nations of the

country, fit subjects to receive holy orders and exercise the functions of missionaries. You will greatly oblige me by this attention and industry which you will exercise in procuring me this information. I have the honor to be, with esteem and consideration, Sir, your very humble and obedient Servant.

J., ARCHBISHOP OF SELENCIA, APOSTOLICAL NUNCIO.

The Nuncio enclosed memorandum of questions:

1. Who among the missionaries might be the most worthy, and, at the same time, agreeable to the members of the Assembly of those Provinces, to be invested with the character of Bishop *in partibus* and the quality of Vicar-Apostolic.

2. If among these ecclesiastics there is a native of the country, and he should be among the most worthy, he should be preferred to all others of equal merit, otherwise choice should be made of one from some other nation. In default of a missionary actually residing in those provinces, a Frenchman will be nominated, who will go to establish himself in America.

The Superior became the Bishop. At St. Mary's Seminary, Baltimore, may be seen this certificate.

"By these presents we testify that, assisted by the Reverend Charles Plowden, and the Reverend James Porter, priests, we did, in the chapel of Lulworth Castle, Dorsetshire, England, on August 15th, 1790, the Feast of the Assumption of the Blessed Virgin, confer Episcopal consecration upon the Reverend John Carroll, Bishop-elect of Baltimore, the Apostolic Letter, given under the seal of the Fisherman at St. Mary Major's, November 6th, 1789, having been read, and the oath having been taken by the Prelate-elect, according to the Roman Pontifical. Given at Lulworth, August 17th, 1790.

CHARLES WALMESLEY, Bp. of Rama, V. A.

CHARLES PLOWDEN, Assistant Priest.

JAMES PORTER, Assistant Priest.

CHARLES FORRESTER,

Priest, Missionary-Apostolic.

THOMAS STANLEY.

Bishop Calderon, of Santiago de Cuba, in 1674 made an Episcopal visitation of Florida and perhaps "actually reached South Carolina." He confirmed in the eight months of his visitation 13,152.

[Shea 1, p. 172.]

The Glorious Record of an Illustrious Priest of the Diocese of Detroit, The Septuagenar- ian, Father Amandus Van Den Driessche.

There died on the morning of November 23, 1901, at his residence in Detroit, suddenly, from heart disease, while, with his rosary in his hand, he was about to enter his private chapel to celebrate the Holy Sacrifice, Rev. Amandus Van den Driessche; who for five years had been on the retired list of the clergy of the Diocese of Detroit; meanwhile enjoying a salary of \$500 per year, as emeritus pastor of the suburban parish of the Assumption, at Connor's Creek.

He was born in Moorslede, in the Province of West Flanders, Belgium, in 1825.

Among such a busy people it is not unusual to find many families who have numbered among their sons and daughters, both priests and religious women.

In Father Van den Driessche's family, there were three priests and two nuns.

He came to Detroit in 1846, and completed his theological studies under the supervision of Rt. Rev. Peter Paul Lefevere, D. D., Bishop of Zela, and co-adjutor administrator of the Diocese of Detroit, to whom he was related on his mother's side. He was ordained to the priesthood December 21, 1850.

His elder brother Charles, had become a member of the Society of Jesus, and who had preceded him in coming to America, had been received into the Archdiocese of Cincinnati, by Archbishop Purcell, and joined his brother Jesuits at St. Francis Xavier's in that city, where he soon after became the active pastor of that parish, at the time in a central locality, the majority of whose members were of German and Irish nationality, the latter probably predominating. Father Charles, who had become proficient in the English language, in which he was an eloquent preacher, soon found that his Belgian name was too long, and in many cases unpronounceable, decided to change it to the shorter name of Driscoll; and by the name of Father Driscoll he soon became generally known, loved and esteemed, by the faithful of the Jesuit parish. Driscoll being an Irish name, while his natural *bonhomie* and the rosy complexion of his face, warranted the belief,

he lived, worked, and died in the belief of his parochial community, that he was in reality an Irish priest.

A younger brother came to Detroit after Father Amandus had been ordained and completed his theological course under the supervision of the Very Reverend Peter Kindckens, Vicar General. He was in time ordained and sent to Lansing, the capital of the State, where he organized St. Mary's church. When in that city some years later, I visited the Boy's Reformatory. It was 3 o'clock in the afternoon and much to my surprise and gratification. I found Father Van den Driessche instructing a numerous class of Catholic boys, preparatory to their confirmation.

None other than a family of wealth could have given the collegiate education to the three young men, two of whom subsequently became identified with the diocese of Detroit, while the third became a Jesuit, requisite to the preparatory course of theology; while after the seminary course of the two young ladies had been completed, it required at least 2000 francs for their *dot*, upon their reception into a religious community.

It was the custom of Bishop Lefevere after he had ordained the young postulants to the priesthood, to give them a short probation as assistants in his own cathedral or at one of the city parishes.

What was known at the time as the Gratiot Turnpike, was one of the main outlets leading southeast to Port Huron. About eight miles from the center of the city this thoroughfare was crossed by a deep stream leading from the forest on the north, down into Lake Ste. Claire. South of the Gratiot Turnpike, and between the latter and the lake, on the west side of the stream, the land for about a mile in width, had been owned by the Connor family, for a century or more; this was the Catholic branch of this family, prominent in the history of American civilization in Indiana, Ohio and Michigan, whose descendants still occupy a considerable portion of the family patrimony. When the townships east of Detroit were laid out and named, the territory tributary to this stream was named after it, Connor's Creek.

North of the Gratiot Turnpike, as late as twelve years ago, the territory was still owned and occupied by the descendants of the original French grantees. About the period mentioned a tract of two hundred or more acres had been purchased two miles north of the thoroughfare, as a site for the future necropolis of the Catholics of Detroit,

now known as Mount Olivet Cemetery. The approach to these grounds is by the "French Lane" from Gratiot.

While engaged in the preliminary work of the development of these romantic grounds of Mount Olivet, and on my way homeward one afternoon, a violent storm arose; my horse became so restless that I was forced to seek refuge in an antiquated looking farm house east of the "French Lane."

It was a typical French farmer's home, occupied by the owner of the farm, who was a widower, and an octogenarian, with his son and the latter's family. Seated in a capacious armchair was the maiden sister of the proprietor, who was also a nonagenarian, and who was busily engaged in plaiting fine straw into tresses for straw hats. Neither of these venerable representatives of the French race, who had been born on the soil on which they lived, understood or could speak the English language.

The home was comfortably provided, and the farm buildings were extensive and well-stocked; while large herds of horned cattle, horses and sheep could be seen grazing in the adjacent fields. About a mile east of the creek, on the south side of the road, had been located during Father Richard's time on a plot of perhaps two acres, a chapel and cemetery, where at times a priest from Detroit offered the Holy Sacrifice and instructed the children for their reception of the Holy Sacraments. East of this station or chapel, which in time was known as that of the Assumption, the land was covered by the primeval forest even as late as the early "thirties." The soil, which was heavily wooded, was of a rich loam.

In the meantime Daniel Corby, one of the original Irish Catholic pioneers of Detroit, had become a resident of the city and had invested considerable money in real estate; desirous of providing a suburban home for himself and his increasing family, he was attracted to the vicinity of Connor's Creek, where he purchased extensively from such of the French proprietors as he found disposed to part with a portion of their holdings, and building the first brick residence in that vicinity, he moved his family from the city. Following Mr. Corby, came a number of German Catholic families of intelligence, and well provided with means, who purchased land in the vicinity.

Thus was formed the nucleus of the Catholic settlement of Connor's Creek, nearly seventy years ago.

The old chapel had to be enlarged from time to time; services were held irregularly, perhaps once every two weeks under the auspices of Vicar General Badin, who had succeeded Father Richard.

The journey from Connor's Creek to Detroit was disagreeable; it had to be made, except during Winter, over muddy or dusty roads. Upon the advent of Bishop Lefevere, Mr. Corby determined that the time had arrived when the community should have a resident priest, and he approached Bishop Lefevere to this effect; but the Bishop had no available priests, and if he had there were many other and more necessitous localities in his diocese, where a priest was more decidedly needed, than Connor's Creek, which was but a comparatively short distance from Detroit.

But Mr. Corby seeing the young community of the Catholic settlement yearly increasing, determined to carry his point; funds were collected, the grounds around the old chapel were improved, a house for the priest was built and a school house also, in which a young lady of one of the Catholic families was installed as teacher. Finally in 1850, the Bishop having more priests available, saw his way clear to promise a resident pastor for Connor's Creek within a year.

Soon after Rev. Amandus Van den Driessche was appointed pastor of the church of the Assumption at Connor's Creek.

He could speak fluently the German, French and English languages; while he was zealously inspired for the success of this, his first apostolate. Moreover he found good friends and generous supporters among the Catholic families of the parish of the Assumption.

In the Spring of 1853 he notified Bishop Lefevere, that his new brick church would be ready for dedication on the last Sunday in April, and arrangements were made accordingly by the Bishop. It was while on his way to assist at this ceremony on Sunday morning, April 30, 1853, that Father Shawe, first pastor of the Cathedral of SS. Peter and Paul, Detroit, was thrown from his carriage and fatally injured; the narrative of the career of this eminent priest, was written by me and published in THE AMERICAN CATHOLIC HISTORICAL RESEARCHES, April, 1899.

I stated in that memoir, that Bishop Lefevere and Vicar General Kindckens, had such a poor opinion of American youth, that neither of them believed that a vocation for the priesthood could be developed from this source.

In fact, the young theologians prepared for ordination for the priesthood for the diocese of Detroit, had been almost entirely recruited among the pious and well-to-do families of Belgium and Holland. During his life long pastorate of the Church of the Assumption, which extended over a period of more than forty years, Father Van den Driessche traversed a series of events remarkable as they occurred, each evidencing his great zeal and sincere piety.

He built the Grotto in the cemetery, near the church, which like some of the holy shrines in Europe, has long been the center of devotion and the source of holy inspiration, and where now his mortal remains repose. It will remain a suggestive monument to his memory. But the most glorious record which this faithful soldier of Christ has left, is the development of the vocation to the priesthood of eight young men, at whose respective ordinations he assisted, while adding to the Diocese of Detroit and to outside religious congregations eminent priests of indigenous stock, valuable at the time for their local experience and knowledge of American life; while he also developed the vocations of five young ladies of his parish, and assisted at their reception into the religious communities to whose work they devoted their young lives.

The names of the eight priests I will give in alphabetical order: viz.
1. Baumgartner, Very Rev. Frid, J.; 2. Corby, Very Rev. William, C. S. C.; 3. Lefevere, Rev. Chas.; 4. Pulcher, Rev. James; 5. Reichenbach, Rev. John; 6. Rivard, Rev. James; 7. Schmittiel, Rev. B.; 8. Chapoton, Rev. E., C. S. S. R.

Of these nearly all have some time since passed to their eternal reward, whose prayers, in their celestial sphere, have been efficacious for the "good estate" of their spiritual mentor, in this life, as well as in his life beyond the tomb.

Of the survivors, the first in the list at the present time, occupies the confidential position in the religious family of Rt. Rev. Bishop Foley, D. D., of Chancellor of the Diocese of Detroit, whose onerous duties have already told upon his vigorous constitutional system.

The second, we believe, and the remaining survivor, is the Rev. John Reichenbach, officiating in the Diocese of Detroit.

But of the deceased alumni of Father Van den Driessche, I can speak with less reserve. The most distinguished is the second in the list of the original eight who graduated from the parish of the Assumption at Connor's Creek.

The Very Rev. William Corby, C. S. C., son of Daniel Corby, the pioneer Irish Catholic, first of Detroit, and subsequently of the parish of the Assumption, was sent by his father to be educated at the University of Notre Dame, Indiana, where he soon became, so to speak, the adopted son of the pious founder of this educational monument to the honor of the Mother of our Redeemer, the Very Reverend Edward Sorin.

Under his tutelage, he became and was ordained a priest of the Order of The Holy Cross, and the intimate partaker of the joys and sorrows of the venerable founder of this great institution of learning.

When subsequently, in the order of Divine Providence, Father Sorin was fated to look upon the blackened walls of the University, which he had reared in the wilds of the State of Indiana, his life's work; he was prostrated with grief and despair. The institution had been destroyed by fire. But his adopted son stood by his side; who inspired by faith in the patronage of "Notre Dame du Lac," consoled his mentor with the promise that a new Notre Dame would succeed, which would eclipse in grandeur that of its predecessor. Father Sorin submitted the control of affairs to Father Corby.

Under his directions the present University was built and completed. While it is unrivalled in magnitude, it is second to none in the United States as a Catholic center of literature; while its financial solidity outranks all other institutions of its kind in this country. Father Sorin reached the highest honors in the order of the Holy Cross; his adopted son, Father Corby, shared these honors and was moreover distinguished by the special decoration of the Holy See.

The 4th in the alphabetical order, the Rev. James Pulcher was assigned by Bishop Lefevere to pastoral duty at Grand Rapids, where he built upon the foundation first laid by the saintly Baraga, a religious structure and parochial establishment second to none outside of Detroit. Of the 5th, Rev. Chas. Lefevere, I have no reliable data; neither of the 6th, Rev. James Rivard, who was a member of the Franco-American family of this name, prominent among the original owners of the soil included within the domain of the Assumption parish.

Of the 7th, Rev. Schmittdeel, who was of Detroit, I can say, that I had the honor of his acquaintance, and can testify to his eminent standing as a priest and to his good work as pastor of the Church of St.

Michael, in Monroe, Michigan, in which city he lived and died in the odor of a holy life. Of the 8th, Rev. Father Chapoton, C. S. S. R., I can only say he was a descendant of one of the oldest Franco-American families of Detroit, whose identity, subsequent to his becoming a Redemptorist I have not traced. Of the eight priests ordained under the tutelage of Father Van den Driessche, it will be seen that three were members of wealthy German families in his parish; one a member of the pioneer Irish Catholic Corby family; one of Belgian parentage; two of Franco-American; and all mentioned, of the parish of the Assumption; Father Schmittdeel came from a respectable German family of Detroit. The five young ladies who entered religious orders under the auspice of Father Van den Driessche, were members of his parish.

Of these, Miss Corby, daughter of Daniel Corby, became prominent at St. Mary's tributary to Notre Dame; Miss Baumgartner, sister of the Very Reverend Chancellor of the Diocese of Detroit, and the others are at Monroe, Michigan.

This glorious record which immortalizes the sacerdotal career of Father Van den Driessche, probably surpasses that of any one priest who lived during the last fifty years of the past century. It is quite unnecessary to enlarge upon it, for it speaks for itself.

As years were added to the apostolic life of Father Van den Driessche, he became more and more absorbed in the completion of his Grotto. He had acquired a tract of twenty acres north of the Gratiot road.

Through this he outlined a boulevard extending from the latter thoroughfare to the northwest, which he intended should become the grand approach to the Grotto.

The design was grand, but a decade of years would have to elapse before the effect intended could have materialized. The land remains, and the trees have thrived and are beautiful, but the boulevard as well as its designer no longer exist.

Father Van den Driessche gave unceasing attention to the parochial affairs of his parish, in the fulfillment of which he was strictly conscientious; while meanwhile he became more and more absorbed in the completion of his ideal work of the Grotto.

As he approached his seventieth year however, his mind which had become absorbed in the consideration of parochial affairs, and in his overruling determination to complete the Grotto, absorbed his facul-

ties to that extent, that he became careless in his personal appearance. Which may be said to have been during the times in which we live, and among the matter of fact people among whom we associate, a very unwise, if not an unfortunate result.

As I have said, the Gratiot road was a muddy thoroughfare during most of the year, while during the fair season, it was the most dusty drive leading from Detroit.

To see Father Van den Driessche approaching his residence, at almost any time of the year, in his familiar old conveyance, was a sight not calculated to excite admiration in the appearance of this zealous priest. He was usually absorbed in prayer, or profoundly occupied in his mind with projects to undertake or to complete, regardless of the fact that his clothing was covered with dust or mud.

In the meantime changes had grown up antipathetic to the priest in the minds of some of his parishioners. A clique headed by a political functionary jealous of the renown of the devoted pastor, small in number, but vehement in abuse, boldly approached Bishop Foley and demanded the removal of Father Van den Driessche, but without result. After a careful study of the situation lasting more than a year, the Bishop came to the conclusion that a change would be advantageous to the religious interests of the people of the Assumption parish.

Father Van den Driessche was relieved and placed on the retired list as pastor emeritus of the Assumption, with a life annuity of his pastoral salary, as has been stated. He accordingly established his home in Detroit, where in his private chapel he was accustomed each morning to offer the Holy Sacrifice.

Relieved of the burden and responsibility of parochial work, and satisfied that he had completed the Grotto to the extent possible, the pastor emeritus sought relaxation and enjoyment in literary study and work.

During the later years of his life, at a period when few men are capable of maturing and perfecting philological study works, Father Van den Driessche published in 1900, his "Progressive Dictionary for Versification," a work of 374 pages which he dedicated to Pope Leo XIII.

In his prologue, the venerable author states, "that in the seventieth year of his age, he commenced vigorously the laborious work of compiling his 'Dictionary of Versification,' arranged upon a plan so ori-

ginal and simple as to reduce to the small compass of 32,500 words, materials which, if written in the ordinary way would in the aggregate amount to 225,000,000." He concludes with these words: "As the life of the author may be near its end, he takes this opportunity to thank all friends who have in any way aided him in preparing and completing his work, which he now places before the public." In the Fall of the same year he visited Europe, taking in his native Province, in Belgium, Paris, Berlin, and finally Rome, where he had the great happiness to see the Holy Father on three official occasions.

Soon after his return from Europe, his life was suddenly ended, in the manner stated in the opening words of this notice.

In conclusion I take occasion to say, that from a life long experience as a Catholic resident of Detroit, I can claim that one of the most illustrious priests, whose lot it was to traverse a period of half a century or more, was Father Amandus Van den Driessche.

April, 1902.

RICHARD R. ELLIOTT.

Father Richard's Escape.

Levi E. Dolsen, born near Chatham, Canada, January 1st, 1813. He was brought to Detroit in October, 1813, when ten months old. He died there on January 23d, 1887. He learned French under the tuition of Father Gabriel Richard. The historic pastor of St. Anne's had a large scar on one cheek, and one day young Levi asked him how it was caused. Father Richard replied as follows:

"I was a priest in France at the time of the Revolution, directed by Robespierre. I saw some of the soldiers near my house one day and heard them asking for me. I knew what that meant, and jumped out of a rear window. As I landed on the ground, a woman in an adjoining house threw a teapot at me. It broke on my cheek, inflicting a deep wound. I ran out on the street until I was exhausted. Seeing some men digging in a ditch I jumped into it. They were friends and covered up my priest's garb with their coats and vests. I was not seen and my pursuers passed by. I worked in that ditch until I got a chance to leave for America in a vessel."

[Michigan Pioneer and His. Col. Vol. 29, p. 612.]

Catholic Historical Events Ought to Be Commemorated.

It was with special delight I read in the report of Rev. P. R. McDevitt, Superintendent of the Philadelphia Parochial Schools, his recommendation that Catholic American, especially of a local character, historical events be commemorated. Yet it may be asked where are teachers and pupils to obtain information of these events or accounts thereof. They do not exist in accessible form beyond those I have related in my JOURNAL, THE RESEARCHIES, or other publications. Not much else has been related and not correctly. For forty years I have studied Philadelphia Catholic history. Near that many years ago I printed in the *Catholic Universe*, of Philadelphia, and the *New York Tablet*, of New York, and *Catholic Mirror*, of Baltimore, contributions on such events. For the past twenty years I have been steadily gathering, studying and printing on this subject.

I have more material gathered than I will ever write up and print, and which will be nearly all useless to any one else after my death. It ought all to be preserved for no one with any "sense" will follow me in this work. I advise no one to take it up, but to devote their attention to money getting. However, I, at times have satisfaction in seeing the work of my youth and manhood going on and gaining recognition even if I do not.

Father McDevitt's report reads:

NOTEWORTHY DAYS AND EVENTS.

While yielding to none in our loyal keeping of the national feasts that "endear either the man or the deed," we should strive to make memorable to our children, days and deeds and doers that emphasize the special part Catholics have had in building up and promoting the welfare of our country.

Washington, in his reply to the address presented him by the Catholics of the United States, says:

"Your fellow-citizens will not forget the particular part you took in the accomplishment of the government, or the important assistance they received from a nation in which the Roman Catholic faith is professed."

But if we do not wish these things to sink into oblivion, we ourselves must hold them "in perpetual remembrance;" we must make

them notable to the rising generation, not indeed by adding to our list of holidays, but by introducing into our regular school work commemorative exercises of a religious, literary and public-spirited character that will impress the young with a sense of what we may call "Catholic ancestral pride," and inspire them with a desire to emulate the religious and civic virtues of the American sons of the Church, while at the same time it will give them an intelligent appreciation of the claim, so often falsely made, that this is a "Protestant country."

It is to our own discredit that we ourselves have not made sufficiently prominent in our teaching these cameos of history irradiant with the light of faith and the glory of self sacrifice that are the product of the Catholic Church, as the fruit is the product of the tree that bears it. Would it not be well, then, for our Catholic teachers to make their pupils acquainted with the notable part the Church, through her children, has played in the history of our country? Should not the names of our American saints and martyrs, of our Catholic statesmen, heroes, jurists and writers be made "familiar to them as household words?" Should they not be as much at home in the local Church history of their diocese and parish as in that of their State?

To do this the teacher would have to note in the usual United States history course Catholic data of special interest. The keeping of a calendar of "days and deeds to reverence dear" would be another aid to the memory, and to a few special dates could be assigned commemorative exercises as noted above.

As a step towards the formation of such a Catholic historical calendar, we may here mention some noteworthy events. The list, being offered only as a general suggestion, is necessarily incomplete and open to such objection, elimination or addition as will adapt it to local requirements or to individual or community preferences.

Notable Events in Catholic American History.

In report of Rev. P. R. McDevitt, Superintendent of Parochial Schools of Philadelphia, is given the annexed suggestive list of notable events in American Catholic history.

January 1, 1800, Dr. Carr, of St. Augustine's, received into the Church a Negro slave, Caesar Ducombe.

January 3, 1864, Archbishop Hughes died.

January 5, 1860, Venerable Bishop Neumann died.

February 7, 1872, Archbishop Spalding died.

February 12, 1875, Archdiocese of Philadelphia established.

February 20, 1878, election of Pope Leo XIII.

March 15, 1790, reply of General Washington to the address of the Roman Catholics.

March 15, 1875, Most Rev. John McCloskey appointed Cardinal—the first in the United States.

March 19, St. Joseph, patron of Universal Church.

March 25, 1633, founders of Maryland arrive at St. Clement's Island.

April 8, 1808, birthday of the Philadelphia Diocese.

April 11, General Stephen Moylan, of Pennsylvania State Line, Revolutionary hero, buried at St. Mary's Philadelphia. The body was afterwards removed.

April 14, 1872, Archbishop Ryan consecrated.

May 15, 1733, purchase by Father Joseph Greaton, S. J., of the ground on which St. Joseph's Chapel, Philadelphia, was built.

May 19, 1675, death of Father Marquette at Pointe Saint Ignace, Michigan. His remains were discovered in 1877 by Very Rev. E. Jacker.

May 25, 1793, ordination of Rev. Stephen T. Badin, the first ordination in the United States. He was ordained by Bishop Carroll.

May 26, 1853, the Forty Hours' Devotion was observed for the first time in the Diocese of Philadelphia at St. Philip's Church. The feast of Corpus Christi in the year 1853 fell on the feast of St. Philip Neri. This observance of the Forty Hours' devotion is among the earliest in the United States.

June 6, 1886, Archbishop Gibbons made Cardinal.

June 8, 1884, Archbishop Ryan becomes Archbishop of Philadelphia.

August 19, 1753, death of Father Joseph Greaton, S. J., founder of the faith in Philadelphia.

August 24, 1674, Bishop Calderon, of Cuba, confers minor orders for the first time within the territory of the United States at St. Augustine, Florida.

August 24, 1724, martyrdom of Father Rasle.

September 8, 1565, first Mass at St. Augustine, Florida, by Francesco de Mendoza Grajales, chaplain of Menendez.

September 13, 1803, Commodore John Barry, "Father of the American navy," died "at the head of the service." He is buried in St. Mary's Cemetery, Philadelphia.

September 28, 1566, Father Peter Martinez, S. J., murdered by the Indians of Florida on the Island of Tacatucuru (now Cumberland), off St. John's river.

September, 1613, Samuel Argall, from Virginia, destroyed the Catholic settlement on Mount Desert Island. Fifteen Frenchmen, including Father Masse and the commander, La Saussaye, were cast adrift in an open boat; Fathers Biard and Du Quentin were carried off to Virginia.

October 12, 1492, Columbus discovered America.

October 12, 1864, Chief Justice Taney died.

October 15, 1875, consecration of Philadelphia Diocese to the Sacred Heart of Jesus.

October 18, 1646, martyrdom of Father Jogues.

October 30, 1683, passage by the New York Assembly, under Governor Dongan, of the bill of rights, guaranteeing religious liberty.

November, 1755, expulsion of Acadians. Four hundred and fifty landed at Philadelphia.

November 22, 1632, sailing of the "Ark and Dove" from England with settlers for Maryland under Governor Leonard Calvert.

December 3, 1815, Archbishop Carroll, patriarch of the American Church died.

December 8, Mary Immaculate, patroness of the United States, solemnly chosen by the Sixth Provincial Council of Baltimore.

1626.—Father Joseph de la Roche, a Recollect from Canada, the first priest to enter the present United States.

November 6, 1789, erection of American hierarchy.

November 14, 1832, Charles Carroll died. "First Citizen," "Last Signer."

1675.—Easter Sunday. Baptism of Catherine Tegakowita, the Lily of Purity and Sanctity of the Mohawks.

1680.—Ash Wednesday. Death of Catherine Tegakowita, the Indian maiden, whose canonization was solicited by the Third Plenary Council of Baltimore.

1795, March 18th,—Father Demetrius Gallitzin ordained by Bishop Carroll, the second priest ordained in this country.

The Jesuits' Land in Maryland.

From a manuscript "A Brief Account of the Settlement of Maryland," by B. B. B. [Benedict, Bishop of Boston] in the Rigg's Library, Georgetown College, this extract is taken:

"A question has often been asked, how came the Jesuits of Maryland possessed of so many landed estates in the State? This question may be easily answered by anyone who will take the trouble to look into the early records of the Colony. It will be there found that the Rev. Thomas Copley, called in the records, Thomas Copley, Esq., one of the early fathers, was among those who profited by the "Conditions of Plantations," published by Lord Proprietary. He effected at a very early period the transportation of a number of servants into the Province, for which he demanded and obtained 28,500 acres of land. Of this great quantity he distributed the far greater part to others, and reserved for the Society and support of the Church, which he wished not to see wholly depended upon the people, only 8000 acres. Thus as appears from the records, the first tract of land he took up for the Society was 2000 acres called St. Inigoes, 1000 called St. George's Island, and 400 acres of the townland about the town St. Mary's in different parcels. The second tract taken up by him was that of St. Thomas Manor and Cedar Point Neck. The 400 acres of townland has been diverted from the Society in consequence of an error which was committed in one of the conveyances by leaving it out; although inserted in all the other warrants, certificates and patents and conveyances as well before as after this conveyance. The Rev. Thomas Copley was a man of great prudence and foresight. In taking up these several tracts of land, he wished not to have them considered as Church lands; for he knew how easy it would be to find a pretext for confiscating them, should they be held and known as such in any change of government. Hence in every instance, he caused the patents to be issued in favor of Thomas Copley, Esq., instead of the Rev. Thomas Copley, which has in fact been the cause that we still see these lands in the possession of the Jesuits.

In August, 1825, Bishop Conwell blessed the annex to St. Patrick's Church, Carlisle, Pa. He was assisted by Rev. Bernard Keenan, of Lancaster, Rev. Patrick J. Dwen, Pastor at Carlisle, and "presumably some of the Conewago Fathers." [Father Ganss, His. St. Patrick's.]

The Beginning of Villanova as a Manual Labor College.

Editor Catholic Standard and Times.

The great demonstration last week at Villanova College, and the great importance of the institution in the educational progress of our country justifies a reference to the beginning of the college, sixty years ago.

Negotiations for the purchase of the property—the Rudolph farm—began in 1841, and on January 5, 1842, the transfer to the Augustinians was made. It is curious and all but amusing to record that the college was opened in September, 1842, as a Manual Labor College.

Here is a copy of a small board card issued by Very Rev. Dr. Moriarty, in 1842, which I have:

APPEAL TO THE BENEVOLENT.

The undersigned, in connection with other members of the Augustinian Order in Philadelphia, having lately purchased a farm in the neighborhood of that city, with a view to establish a Manual Labor College and religious institution for the education of youth, begs leave respectfully to solicit the aid of the charitable and benevolent to enable him to carry it into successful operation.

As it is designed chiefly for the benefit of those who have not sufficient means to prosecute their studies in other colleges, or who may have a vocation to the ecclesiastical state, the system of education and the domestic economy of the institution will be such as shall be adapted to form industrious and intelligent members of society, as well as pious and zealous clergymen. That such an institution is much needed, and that it will prove eminently useful, will be admitted by all who know anything of the present wants of the Church and the state of society in this country.

The sum of \$6,000 has been paid on the purchase of the farm, which contains 200 acres; but it will be necessary to raise \$20,000 to pay off the balance still due and erect the college buildings before the institution can go into operation, according to the contemplated plan. Being under the direction and management of a religious order approved by the Church, it will be the sacred duty of the fathers and brothers of that community to pray daily for their benefactors, by

whose charitable contributions they shall be enabled to give efficiency and stability to an establishment which, under the blessings of Providence will contribute to promote the diffusion of religion and the best interests of society.

P. E. MORIARTY, O. S. A., D. D.

Such was the first call of the now great institution.

Respectfully,

MARTIN I. J. GRIFFIN.

Philadelphia, June 21, 1902.

Profaning Sacred Objects.

September 17th, 1742, judgment by the Sovereign Council, modifying the criminal sentence pronounced against Charles Francois Havard de Beaufort, *dit l'Avocat*, a soldier of the garrison at Montreal, and Charles Lanoue and Charles Robidoux, shoemakers. [De Beaufort was convicted of having profaned the sacred words of the New Testament, as also the representation of Jesus Christ crucified, by using them both in fortune telling and in other profane and illegal practices, nay, of having scorched the hands and feet of the said crucifix, and having held it to the fire, in order to dry the drugs he had put at the back of the extremities of the wood of the said cross. He was sentenced to be beaten, scourged, etc. etc., and to spend three years in the galleys. Lanoue and Robidoux got off with a lighter sentence.]

[Canadian Archives, Sup. Rep. 1899, p. 151.]

St. Augustine's burial ground, Philadelphia, was at the N. E. corner of Schuylkill Seventh (now Sixteenth) and St. Andrew St. (now Wallace.) It was bought by Rev. Michael Hurley from Andrew Hamilton and others on the 25th of May, 1824. It was used for several years, but finally sold for building lots. The property was subject to a ground rent of \$180. It was released by Henry Beckett, trustee under the will of Mary Hamilton, deceased, by deed dated, April 17th, 1860. It was probably at this time that the bodies were removed and houses erected.

Father Matignon of Boston Notifies the Indians of Passamaquody That He will Visit Them.

To the old men, chiefs, young men, women and children of the Indian nation of Passamaquody:

And also to their brethren of the Indian nation of the River of Penobscot. Greeting and Benediction, in the name of God and of our Lord Jesus Christ.

My dear Brethren—I write you these words, which will be handed to you by Captain Nichols, to tell you that by the mercy of God, I hope to see you in a few weeks and administer to you the consolations and the spiritual help of religion. I hope to find cause for rejoicing in your piety, your zeal, your love of virtue, your firm attachment to the holy religion, in which you have been raised, and the care you will take to avoid everything that is evil, and which might be of bad example to others. I first intended to wait for the answer of your Father, Mr. Ciquart, but my affections for you and the earnest entreaties of your deputies here, especially of Captain Nichols have almost entirely persuaded me to anticipate that moment. Nevertheless, as soon as you shall have received news of him, make haste to send them to me. I bless you all tenderly in the Lord. Communicate this letter to your brethren of Penobscot. I shall begin either with you or with them according to my finding a vessel for the one or the other place. In the meanwhile prepare yourself by prayer, the instruction of your children and good works of every kind.

May God be with you all. I am, my very dear brethren, with the most sincere affection, Your brother and Servant in J. C.

FRANCOIS ANTOINE MATIGNON.

Pretre et pasteur de l'Eglise Cath. de Boston.

Though not dated, this visit was probably prior to 1804, when Rev. James Romagne, a native of Mayenne, became resident missionary with the Indians.

Charles Carroll, of Carrollton, writing to Richard Caton, July 20th, 1821, said: "When will the bricks and plank and scantling for the Catholic Chapel at Annapolis be forwarded to that city? On the 23rd inst. Taylor's to give possession of the lot." [His. Mag. Vol. 11, p. 152.]

Charles Carroll of Carrollton Destroyed His Revolutionary Correspondence.

MANOR, October 15th, 1826.

Dear Sir—It would give me pleasure to comply with your request, but it is not in my power. I held no correspondence with the members of the Revolutionary Congress, except those from Maryland; many letters passed between Messrs. Chase and Paca and myself on the passing events of that critical period; when those events had gone by, the matters to which they related ceasing to be interesting to the writers, the letters were destroyed, at least those were directed to me.

I shall be much gratified with the perusal of Dr. Franklin's letter to the Lady on the loss of a dear connection; every subject handled by that great man bore the impress of his genius, and none was more suitable to it than administrating consolation to the person so deeply affected.

With my respects to Mrs. Gilmor, I remain, with esteem, dear sir,
Your Most Humble Servant,

CH. CARROLL OF CARROLLTON.

Addressed to Robert Gilmor, Esq., Baltimore.
[Dreer Col. Pa. His. Soc.]

Gildea, Rev. John B.—On page 1372, you report the death of Rev. John B. Gildea. Several years ago in Baltimore I found in an old junk shop an oil portrait of this priest. I had it verified by Mr. Jno. B. Piet, who knew him well. I bought it and presented it to the Historical Department of Notre Dame University. It may be well to have it known that it is there. [Martin I. J. Griffin, in Book Six of Collections Relating to Cardinal Gibbons by John T. Reily.]

PHILADELPHIA. December 11, 1805.

Right Rev. Sir:—These few lines are to inform you of the departure from this life of my grandmother, Mrs. Catharine Eck, for the purpose of having prayers and masses said for the repose of her soul. It was her request that at least two masses be offered up for her. All demands to be discharged when ascertained. She died this morning at 7.30 o'clock precisely.

JOSEPH ECK.

To Bishop Carroll. [From Archives at Baltimore.]

Archbishop Eccleston and the Funeral of President William Henry Harrison in 1841.

GEORGETOWN, April 17th, 1841.

My Dear Sir—I have neither given nor refused my official sanction to the participation of Catholics in the approaching funeral solemnities, for the very simple reason that they were to take place before I received your letter, neither has any one consulted me on the subject. Should Catholics however think proper to attend as citizens and not as a religious body or with religious insignia, I would not but approve of their public spirit. Mr. Deluol in my absence will be happy to give you any further information on the subject.

I am wth Respect Your Servant in Christ.

SAMUEL, Abp. G. Balto.

(The above letter was sold at Davis and Harvey's, Philadelphia, February 26th, 1901, to W. R. Benjamin, autograph dealer, New York.)

"The funeral solemnities were those occasioned by the death of President William Henry Harrison.

The Madisonian of April 9th, reports among the societies participating in the procession, "The Catholic Total Abstinence Society with its auxiliaries, medals and banners."

Nicholas Fagan was the architect of St. Augustine's Church, Philadelphia. He came from Dublin. John Fagan, the stereotyper, was his son. He was an altar boy at St. Augustine's, married the sister of Morton McMichael, non-Catholic, joined a Free Thinking Debating Society and became a Unitarian.

In 1814, the Sons of Erin in New York to the number of 1500 worked on the forts protecting the city.

"Some women were observed busily employed in laying rods and driving pickets. One of them being asked 'What brought you here?' replied 'to assist in serving our country. I am the wife of Bernard Kennedy. I glory and boast of my employment.' We are happy to be able to designate one of these patriotic females; believing as we do, that the flame which warms her breast, burns also in that of a great majority of her countrymen.—*The Shamrock*, Sept. 3, 1814.

THE ROMAN CATHOLIC MANUAL.

BOSTON, March 26. 1854.

Rt. Rev. Sir—*The R. C. Manual* sells here for 62 cents and a half. I beg of you to accept all those you wish to give away and shall take it as a favor, if you give them whenever you think proper. Should any be sold, be pleased to reimburse yourself for the Ordo, the Association, etc., and the surplus at the rate of fifty cents each copy, I should take in lottery tickets or leave at your disposal for charitable purposes. I have had 1500 copies printed; the bill of the printer amounts to \$270, and I pay 12½ cents per copy to the binder. I have calculated upon giving away half of them and receiving the sum first laid out, little by little, in course of about two years.

Yours most etc.,

JOHN CHEVERUS.

This *Manual* was issued a 24 mo. with the imprint of Manning & Loring. The latest price I have seen catalogued is \$5.00.

An edition was issued in 1823 by Ezra Lincoln.

An edition was also issued in 1836 by Devereux & Donohoe. Boston. This is not mentioned in Wright's List. Editor THE RESEARCHES has a copy.

In seeking documents I sometimes have had strange coming to the surface of papers. Lately finding that the Adjutant General's Department at Albany, N. Y., had among its archives the journals of John S. Barnes, while on board several U. S. vessels during 1856-7, I wrote to Captain John S. Barnes, husband of grand niece of Commodore John Barry, telling him of the location of the papers. I supposed they belonged to his father and that he knew not of their whereabouts. It turned out that the journals had been stolen from Captain Barnes himself in 1857. He has been given possession after forty-five years.

Also finding that the town papers of Dover, N. H. from 1683 to 1783 were in Albany, I informed James F. Brennan, Esq., of Peterborough, N. H. who informed the Public Library at Dover. Perhaps by this time the town is again in possession of its over two centuries old records.

So there is satisfaction in hunting.

A Monument to Commodore John Barry.

In the House of Representatives, Washington, July 1, 1902, Hon. M. E. Driscoll, of Syracuse, N. Y., introduced the following Bill, which was referred to the Committee on the Library and ordered to be printed:

A bill for the erection of a Monument to the Memory of Commodore John Barry.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, that the sum of twenty-five thousand dollars be, and the same is hereby appropriated, out of any money in the Treasury not otherwise appropriated, for the erection in the city of Washington, District of Columbia, of a monument to the memory of Commodore John Barry, upon which shall be inscribed the words:

Erected to the Memory of
JOHN BARRY,

Father of the American Navy.

Said sum shall be expended under the direction of the Secretary of the Navy, or such officer as he may designate, and in such sums as the work may require from time to time.

The Ancient Order of Hibernians in National Convention at Denver, Colorado, in July, adopted this resolution:

"We are in hearty accord with the sentiment of St. Paul's great prelate, Archbishop Ireland, uttered at the banquet lately given by the Friendly Sons of St. Patrick in New York, to the French delegates, when he said: 'I charge you, Sons of St. Patrick, to see to it that in Washington city, near the monuments of Lafayette and Rochambeau there be erected a monument to some Irish soldier to commemorate the part Ireland took in the Revolutionary War.' We name, as an Irish soldier of the Revolution worthy of the honor, Captain Jack Barry, the father of the American navy, and pledge our support to the movement. We hereby appoint the national board and the state presidents of the order a committee to advance the project. We ask the members of the order in the United States to urge upon their several congressional representatives the passage of the bill recently introduced in the House of Representatives by Congressman Driscoll, of Syracuse, N. Y., appropriating \$25,000 for that purpose."

Several State Conventions have endorsed this.

The resolutions might have been ordinarily respectful and have called the gallant Wexford County Catholic American, JOHN and not a nickname no one gave him in lifetime and none applied until recent years.

The erection of the monument might be deferred until Americans of his own race and creed know something of his career. They do not know and don't want to know. That I knew full well.

My new HISTORY OF COMMODORE JOHN BARRY is now printing. If you really want to know his career send me an order for a copy. Few of the millions of his boasters will do that. But all will approve of a monument paid for by the Government.

With the January issue, the AMERICAN CATHOLIC HISTORICAL RESEARCHES, published by Mr. Martin I. J. Griffin, at 2009 North 12th Street., Philadelphia, began its nineteenth volume. As the editor rightly observes, "That's a long time for a publication not appealing to popular tastes, passions or whims to live." The RESEARCHES, which aim to open up to the general public the original sources of information on the history of the Catholic Church in this country, has lived so long because it had a useful purpose, and fulfilled this purpose. We trust it will live for many years more to expose fables and fakes and to bring out the truth, which Leo XIII. has declared to be the chief object of history. Being published quarterly at one dollar a year, it deserves much wider and more enthusiastic support than it has yet received, and we write these lines, dictated by personal gratitude to the labors of Mr. Griffin, in order make his RESEARCHES known to all our readers and to procure for them at least, a few new subscribers. Mr. Griffin as a temperance reformer we have often opposed; but Mr. Griffin as a historical researcher has always had our sympathy and support, and now that he has given up his polemical *Journal* and is devoting all his time to historical work, we consider it a duty and a privilege to advertise him and to further his work to the best of our ability.—*The Review, St. Louis, Mo.*, March 27th, 1902.

In 1674 there were nine confraternities in St. Augustine, Florida, one under patronage of St. Patrick. [Shea, 1 p. 171.]

Catholic Historical Notes.

On July 31st, 1902, I visited Mr. John T. Reily, of McSherrytown, Pa. We went to Conewago, "old Conewago," I had so often mentioned in Philadelphia's Catholic historical recitals. It was Mr. Reily's gatherings relating to the old shrine and its surroundings which caused the burning desire to visit this venerable sanctuary and the country thereabout, which I had read so much of and so often wondered how all appeared.

What a satisfaction it was to be at old Conewago where for more than a century and a half, devoted Jesuits labored, suffered, died and passed to Heaven. It has now passed from them by transfer to the Bishop of Harrisburg and is now simply a parish of that Diocese. Other missions have the Jesuits surrendered and always with the regret of those they ministered to.

Mr. Reily is the most persistent gatherer of Catholic historical matter in the country. Besides other publications he has issued the "Collections Relating to Cardinal Gibbons" in six books of over one thousand pages each. Think of that. He has hunted the information, examined old documents, transcribed thousands upon thousands of pages, write out his notes, set in type, printed and sent out all this material so useful to many unthankful ones who will use it for generations to come. Not many appreciate his labors, but silently away from the bustle and excitement of a big city he keeps ever on delving, gathering and printing. He merits renown and the means to do more such work.

Archbishop Marechal in 1821-22 recorded: "There is in every diocese a great multitude of Catholics who, scattered in the villages, are destitute of churches and pastors, and if these be taken into account, it may be said there are perhaps 60,000 Catholics in the diocese of Philadelphia, and 50,000 in New York."

In the See of Baltimore he put the number of the faithful, "at least 80,000. It can be said without risk of error that there are at least a million Catholics in the United States of North America."

[U. S. His. Mag. VII, No. VII, p. 318.]

From its issue of one hundred years ago, March 31, 1802, the *Evening Post* reprints this interesting item:—"St. Peter's Church, Barclay Street, was robbed a few days ago of part of the plate belonging to the communion table. On Monday last, a young man (who says his name is Smith, and that he is from Poughkeepsie) was apprehended on suspicion of having committed the sacrilege; and, after examination, committed to Bridewell, to take his trial at Circuit Court, now sitting. The plate was traced to the person to whom he is supposed to have sold it, and was broke in pieces. It was a present, we understand, from the King of Spain to the Roman Catholic Church in this city, and was highly esteemed. An accomplice of the said Smith is apprehended, and is now in Bridewell, on the same charge."

A RESEARCHES subscriber asked: "Who first called the American flag 'Old Glory?'" *The Pilot*, March 8th, 1902, has this item which may be an answer to the inquiry:

"The flag, the Stars and Stripes of course, was named 'Old Glory' in 1831, by a Salem, Mass., skipper named William Driver. He was at that time captain of the brig Charles Doggett.

"Captain Driver was a successful deep sea sailor, and at the time of bestowing the name, 'Old Glory' on the Stars and Stripes, he was preparing to shape the brig's course to the Southern Pacific. The story is told by the compiler of the genealogical memoir of the Driver family, Harriet Ruth (Waters) Cooke.

"Just before the brig left Salem a young man at the head of a party of friends saluted Captain Driver on the deck of the Doggett, and presented him with a large and beautifully made American flag. It was done up in stops, and when sent aloft and broke out to the air Captain Driver christened it 'Old Glory.'"

Lieutenant John O'Brien, of the United States army, the author of "A Treatise on American Military Law and the Practice of Courts-Martial," was put under arrest in 1831, at Norfolk, Va., by General De Walbach, a Catholic, for refusing to enter a Protestant church at the head of his command.

De Walbach was a brother of Rev. Lewis de Barth.

On the back of a pay roll of Captain Hedge's company, dated "Dorchester, Mass., November 20th, 1776" in the archives room in Boston Library, a "poetical effusion" by Shubael Wheeler of Rehoboth, described "as the poet of the Revolution," on American Liberty is written. One verse reads:

Old no papest bare the sway
Nor tyrants our reign
Treat such infringments of our rights
With resolute disdain.

[*Am. Monthly Mag.* Mar. 1902, p. 225.]

Weld, an English traveler, who passed through Washington about 1800. "On the original location of the ground now allotted for the seat of the Federal City, the identical spot on which the Capitol now stands was called Rome. This anecdote is related by many as a certain prognostic of the future magnificence of this city, which is to be, as it were, a second Rome."

Mackall's "Early Days of Washington" [p. 292] says Weld's authority for so saying was, no doubt, an old chart or plot of ground, still extant, and of a date long anterior to the first dream of allotting it "for the seat of the Federal City."

The Library of Congress has in its Periodical Division, *The Shamrock*, published by Edward Gillespy and Thomas O'Connor in New York. It begins with Volume 1, No. 1, June 18, 1814 and runs to August 16, 1817. It was the successor of *The Shamrock or Hibernian Chronicle*, December 15th, 1810 to June 5th 1813. In *The Shamrock* may be had the list of passengers arriving at New York and Philadelphia from Ireland. These are historically valuable.

In the Library may also be found *The Emerald*, Boston, May 3rd, 1806, to October 15th, 1808. But it has no Irish interest as the title might induce one to believe.

From *The Shamrock or Hibernian Chronicle*, New York, April 10, 1813: "Departed this transitory life on the 2d inst at Philadelphia, Mr. Peter Farley (distiller), a native of County Cavan, Ireland, aged 32 years. The circumstances which terminated this truly worthy young man's life is really distressing. Being employed in the discharge of his professional business and unfortunately too near seated to the still, when the head of which gave way, and the burning

contents circulated in every direction and particularly over the body of the deceased. He was removed the following morning to the Pennsylvania Hospital when on the 5th day after the fatal occurrence he died. On Sunday the 4th his remains were removed therefrom and interred in the burying ground of St. Mary's chapel, attended by the Erin Benevolent Society (of which he was an active member) and a large assembly of his countrymen and other citizens. Of this much regretted young man, it may be justly observed that he was a real friend of Irishmen and a warm advocate of their wants, a dutiful son and an affectionate brother. He lived an admired member with his associates and died much lamented by all who had the pleasure of his acquaintance. May he rest in peace.

Died: At Charleston, S. C., on the night of Tuesday, the 19th of September, [1797], and was interred the following day at the Catholic Church, Donna Maria Creagh Murphy, wife of Don Diego Murphy, Consul of His Catholic Majesty in that city, a lady of an honorable and ancient family of Ireland, but still more respectable for her amiable virtues and endearing manner. She has left an afflicted husband, three infant children and a numerous acquaintance to regret the loss of an affectionate wife, a tender mother and a sincere friend.

But mourners wipe away the gushing tear.

Angels to heaven her parting spirit bear.

[*Porcupine's Gazette*, Phila., Oct. 17th, 1797.]

In 1674, Bishop Calderon, of Santiago de Cuba, made an Episcopal visitation of Florida lasting eight months. "His desire to restore the discipline of the church excited opposition, for an attempt was made to take his life." [Shea, 1 p. 171.]

When the expedition under Onate, on Ascension Day, 1698, took possession of New Mexico, a solemn Mass and sermon by Father Diego Marquez and a Comedia composed by Captain Farfan, "in which New Mexico welcomed the Church beseeching her, on bended Knee, to wash away its Sins in the waters of Baptism" were special features. There were six other priests in the expedition, and two lay brothers. [Shea, 1 p. 188.]

Died—On Tuesday, 31st ult., aged about 60 years, Charlotte Cassidy, a native of Ireland, at the house of Judge Hallowell, in whose family she had resided nearly twenty-five years, and on the following day was interred in the burial ground belonging to the Holy Trinity Church in this city, attended by a considerable number of her friends, by whom she was much esteemed. She was attentive to the duties of religion as well as of morality, and is believed to have been a pious and orthodox member of the Catholic community:—a humble trust is entertained that she has met with acceptance at the throne of grace and mercy.—*Philadelphia National Gazette*, Sept. 7th, 1824.

History of Town of Flushing, Long Island, N. Y., by Henry D. Waller, 1899, page 179, says:

“St. Michael’s Roman Catholic Church had its beginning in 1826. There were then but twelve members of that Church in Flushing. They invited the Rev. Father Fannam of Brooklyn to visit Flushing and minister to their spiritual needs. He came and celebrated the first Mass in October of this year in a building on Main Street. Some time after this, in 1835, a house on Liberty Street was purchased and fitted up for public worship. The Rev. Michael Curran and the Rev. Felix Larkin, of Astoria, held service once a month.”

At last the “Father of the American Navy,” Commodore John Barry, has had a boat named after him. True, it is only a torpedo boat, but while it lasts it will keep his memory alive. Had he not been an uncompromising Catholic, perhaps some majestic man-of-war would be bearing the name of old “Jack Barry” in place of a little destroyer.

[*Church Progress*, St. Louis, April 5, 1902.]

“Only a torpedo boat,” but 245 feet long, or 70 feet longer than the Alliance, the best vessel of the Revolutionary navy commanded by Barry. Catholics have not kept Barry’s name alive. They know very little about him and are not concerned to know. His Catholicity has had nothing to do with debarring him from having a majestic man-of-war.

June 20th, 1817, Sister Mary Teresa Egan, niece of Bishop Egan, of Philadelphia, died at Mt. St. Joseph’s, Emmittsburg, Maryland.

Detroit is one of the few cities—perhaps the only one—in the United States that has always been under the Gregorian calendar. It was under the rule of Catholic France and consequently under the operation of the Pope's method of reckoning time, until the year 1760. Great Britain accepted the new calendar in the year 1751, consequently when the English took possession of Detroit nine years later, it was unnecessary to change the method of computing time.

[C. M. Burton in Michigan Pioneer and His. Col. Vol. 29, p. 261.]

Gregorian Chant-Book used by the Very Rev. Frai Junipero Serra. O. S. F. to teach the Indians of San Carlos, in Carmelo Valley, 1770-1784.

Sheets of music, with words, used in the mission of San Antonio de Padua.

These MS. are in the Library and Museum of the Leland Stanford Junior University.

"The Register Book of Christenings, Burials and Marriages from ye year of Our Lord, 1775," of Ellingham and at Lingstead Lodge in Kent, England, in two Books, has in Book 1 a list of deceased Jesuits, from 1776 to 1786. In the end is this entry:

Mess. Fermor and	}	Pennsylvania.
Geefleec-time,		
Unknown, S. S.		

[*Old Catholic Missions* by John O. Payne, London, 1889, p. 18.]

"Fermor" is Father Farmer, who died in Philadelphia in 1786. "Geeflee" is probably Father Graessl, who died of the yellow fever in Philadelphia in 1793.

Philomon Charles Wederstrand, born at Wye River, Md., March 7, 1776; entered Georgetown College as its second pupil (William Gaston of North Carolina being the first) on December 20th, 1791. In 1798 he was midshipman on the frigate Constellation under Commodore Truxtun, and took part in the capture of the French frigate L'Insurgente: Lieutenant on the President in 1800; commandant on the Argus in 1808; then with a flotilla under his control in the Gulf of Mexico. Resigned and during the War of 1812 took an active part in the defense of Baltimore. Died at his home in Louisiana in 1857. Portrait in History of Georgetown College.

Captain Patrick O'Flinn, Captain of militia during the Revolution, kept "The Happy Retreat" tavern, in Wilmington, Del., from 1789 until his death in 1818, and in this capacity entertained Washington, Jefferson, John Adams and wife, Louis Phillippe, Aaron Burr, Commodore Perry and other distinguished guests. It was the favorite meeting place of the Delaware Society of Cincinnati.

[Bellas' His. of Del. Soc. of Cincinnati, p. 16.]

On April 15th, 1798, Washington, from Mount Vernon, wrote Capt. O'Flinn, then at Brandywine, Del., that his miller intended leaving him in August, stated terms and wages granted; wished O'Flinn to obtain a miller; give location of the mill and stated he preferred a married man. [Calendar Washington, MS. p. 87.] Washington just a week before, April 8th, 1798, had written Oliver Evans at Philadelphia to know if he could recommend a good miller, stated the terms and requested him to converse with Col. Clement Biddle. [ibid].

Evans replied on 17th that his former miller would engage himself. Washington asked the lowest wages he would accept. On June 14th Washington wrote Evans that nothing had been heard from him since his letter of April 26th, nor anything from Captain O'Flinn at Brandywine. He wished to hear positively as soon as convenient. [Calendar Washington, MS. p. 88.]

It is with deep regret that we record the death of Don Juan Bautista Bernareu, His Catholic Majesty's Council for the United States. This distinguished gentleman sank, on the 3rd inst., under a very painful malady, which he bore for a long time with exemplary fortitude. He was born at Alicant, in Spain, on the 14th of June, 1771, and served his King in honorable stations upwards of forty years. A more loyal and zealous Spaniard never lived; and if enthusiastic devotion to the character and welfare of his country, and thorough performance of official duties, give title to favors from the Spanish government, his very respectable family may claim much on his account, from its gratitude, justice and liberality.

The Chevalier Bernabeu was not only a faithful and able functionary, but a most accomplished and polished gentleman, with a warm heart constantly exercised in the best domestic and social relations. He enjoyed the tenderest affections of his numerous family circle; and all his external acquaintances became earnest friends, from the

special esteem which his disposition, manners, and acquirements inspired. He spoke the English, French and Italian languages as fluently as his own; he excelled in instrumental music and musical judgment; in the stages of his manhood he cultivated and progressively enlarged the college studies of his youth and the advantages of extensive foreign travel. Baltimore was his place of residence as Consul for a long series of years. The elegant hospital with which he lived there, and those superior qualities of spirit, mind and demeanor which we have indicated, have, we may affirm, left such an impression in that city that the sorrow of many of its principal inhabitants for his demise, will not be less lively than that which we and others, his friends in Philadelphia, unfeignedly expressed as immediate observers, for the last six years, of his undiminished private and official merits. From *National Gazette*, Philadelphia.

[*Catholic Telegraph*, September 26, 1834.]

He is buried in Section B. of St. Mary's burial ground, back of the church near the railing. His tombstone gives date of death as Sept. 5th, 1834, age 65 years.

There is a photograph of Pope Pius IX, 12 x 10 inches in an oak frame, in the Confederate Memorial Hall, New Orleans.

Immediately underneath the photograph are the following words, in the handwriting of the Pope: "*Venite ad me omnes qui laboratis et ego reficiam vos, dixit Dominus.*" There follows a label, "Picture of his Holiness Pope Pius IX sent to Jefferson Davis while he was a prisoner at Fortress Monroe with the above comforting sentence in his own handwriting, which is certified to by Cardinal Barnabo and sealed with the Papal seal. Presented to Memorial Hall, New Orleans, La." This is in the handwriting of Mrs. Jefferson Davis.

Tefor ego subscriptus S. Congregn de propaga N de Cardnalis Prefectus superior verba signata fuisse, Manu Hon. D. N. Pius, P. P. IX, die no Decembris, 1866. Al Card Barnato, Pref.

In the "Sketch of the History of Key West, Florida," by Walter C. Maloney, [1876], he says of Mrs. Ellen Mallory, "one of the earliest female settlers upon our island, one whose residence antedates, the existence of our chartered rights as citizens of Key West. [1828.]

"Methinks I hear her musical voice to-day, as she was wont to

speak, standing at the bedside of the sick and dying in days gone by. Catholic by rites of baptism, oh! how truly Catholic, in the better and non-sectarian use of that term, was her life, devoted as it was to acts of kindness. Her husband having died shortly after their arrival, she kept for many years the only comfortable boarding house on the island, located first on the north side of Fitzpatrick St., and subsequently, after the Proprietors had expressed their appreciation of her character and usefulness by a donation of a lot of ground, on her own premises, on the south side of Duval St., near Front.

"With many opportunities of becoming rich she died comparatively poor. Next to her God, her devotion centered in her son, Stephen R. Mallory, whom she brought to this island a child of tender age, and lived to see occupying a seat in the Senate of the United States as one of the Senators from Florida."

The name Stephen R. Mallory appears among the signers of the roll of the Episcopal Church in 1832. He, probably, was the father of the present Senator, who professes the faith of his mother.

The Holy Father evidently does not share the opinion of those timid critics within the fold who consider Pastor's "History of the Popes in the Middle Ages," too outspoken. In a recent letter to Dr. Pastor, Pope Leo says: "Continue, beloved son, to devote the rich gifts of your intellect to portraying and placing in their true light, with fidelity to truth, the deeds of the Roman Pontiffs." Another passage of the same letter runs thus: "We can congratulate ourselves more every day upon having thrown open the Vatican Archives to the researches of learned men. Apart from the fact that it can no longer be affirmed that the Church is afraid of historical research, this measure has made possible the compilation of learned works which are both serviceable to the confirmation of the truth and adapted to the progress of historical science."—*Ave Maria*, April 26, 1902.

The Pope may so say, but the "Critics within the fold" will trounce these who act on the Pope's words.

The Church is not "afraid of historical research," but many churchmen are.

On July 3rd, 1892, at the Centennial Commemoration of the foundation of the City of Paterson, N. J., the rain prevented the evening's religious exercises in the tent prepared. Rev. D. Smith, pastor of St. Joseph's Church, offered the use of his church. Prof. W. Davis of St. John's choir conducted the vocal music. Rev. R. H. Conwell, Baptist, of Philadelphia, preached. He said:

"A hundred years ago it would have been regarded as heresy for a Baptist minister to have preached from the sanctuary of a Catholic Church. Paterson has set the example."

The Roman Catholics were excluded by law from Georgia at its first settlement and were not allowed a foothold until after the Revolution. The first church was established in 1796, in Wilkes County, at what is now Sharon or Locust Grove. The first church building was erected in Savannah in 1802. A church was built in Augusta in 1811, on a beautiful lot given by the city. It is certain that while a building was not erected until that time, there were services held for years before the house was built and the same thing is doubtless true of Savannah. [Smith's Story of Georgia, p. 498.]

THE RESEARCHES (July, 1901, p. 118), speaking of "Pennsylvania's First Priest,"—Father John Royal, S. J.,—proposes the question: "Was he the first known native American of British Provinces who entered on a religious life?"

The first American Jesuit was Father Robert Brooke. "He was born in Maryland in 1668, and entering the Society of Jesus at Watten in 1684, was apparently the first priest of the order ordained from Lord Baltimore's Province, and he is the first of five priests his family gave to the Society of Jesus." [Shea, I, 84.]

The name of Father Robert Brooke appears continuously on the records of the Maryland Mission from 1696 until 1714, when the note is appended: *Obiit in Maryl., 18 July, 1714, (ita Oliver), aet 51, Soc. 30.*

There is a Co-adjutor Brother, William Burley (Marylandus) in the Catalogue for 1690.

Father Henry Neale, S. J., born in Maryland, was a priest active in the ministry, and residing at St. Joseph's, Philadelphia, before P. Royal had entered the Novitiate. Other Jesuit Priests, natives of Maryland, antedating P. Royal, were Bennet Neale, Arnold Liver-

Thomas Digges, John Digges, Matthew Brooke, Robert Knatchbull, Francis Digges, and others.

Our readers know how strongly we have always opposed mixed marriages. If this evil continues unchecked, we shall soon have many instances of the kind which a writer in the *Catholic Columbian* reports in No. 9 of that worthy journal:

"Forty years ago, in the fertile and beautiful Frederick valley, the garden spot of Maryland, there was a Catholic church which was filled on Sundays and feast-days with Catholic families. Gradually the congregation dwindled, and in recent years virtually was extinguished. So the church building has been sold to the Lutherans. The only explanation given was mixed marriages." The writer (Mr. James R. Randall) adds the significant remark: "We congratulate ourselves upon conversions, but how many are lost to us by such nuptials?"—*The Review*, St. Louis, Mo., April 10th, 1902.

Yes, and before forty years ago the learned Judge Taney, who is so lauded by "We Catholics," set the Frederick Catholics example of mixed marriages and an agreement that his female children should be raised Protestants.

It is nonsense to "oppose" such marriages when our Prelates can be hired to marry rich ones who "mix." Let them cease this. Let the "mixed" have an unfamed Priest.

The "prominent" Catholics of to-day will have, in the great majority of cases, non-Catholic grandchildren. Take the "prominent" of half a century or more past and so test the future.

Williams' *New York Annual Register* for 1840 says [p. 336] "There are free schools attached to each of the seven Catholic Churches in the City of New York, at which more than 5000 children are taught six hours each day. They are open to all children without discrimination, and are supported by the voluntary bounty of their founders.

The Catholic Orphan Asylum had two schools, one hundred and eighty pupils, with an average attendance of one hundred and forty-four, and received \$1362.96 from public funds.

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